DIRECTIONS

For Studying

I. A General System or Body of DIVINITY.

II. The Thirty nine Articles of Religion.

To which is added

St. FEROM'S EPISTLE to NEPOTIANUS.

By THOMAS BENNET, M. A. Rector of St. James's in Colchester.

LONDON:

Printed by M. J. for JAMES KNAPTON at the Crown in St. Paul's Church Yard,

Cambridge. 1714.

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HE following LETTER, wherein I have given Directions for Studying a general System or Body of Divinity, was written in the Tear 1705, at the Request of a young Gentleman, to whom, as the Beginning shews,

I had made a Promise of it.

Whilst it lay by me, I bestow'd some leisure Hours in correcting it; and at length I have determined to make it Public. Because I conceive, that something of this Nature is much wanted; and I have been encouraged to hope, that this imperfect Attempt will be Serviceable, till a more exact Performance shall render it Useless.

The Texts relating to the Duty of the Clergy, which were barely named in the Original LETTER, I have printed at large. By this Means, without the Trouble of turning over his Bible, the Reader will be furnish'd with proper Matter for serious Reslections on Days of

Retirement.

I have subjoined such Directions for Studying the Thirty nine Articles of Religion, as will, if I mistake not, set them in a different Light, and give a more distinct and particular View of them, than may be found elsewhere. Such as have Opportunity, may compare (if they please) what others have written on them.

The PREFACE.

I have been forc'd to add St. Jerom's Epiftle to Nepotianus; because 'tis not to be met with, that I remember, otherwise than amongst his Works, or in Some Collection of his Epiftles, which all Persons can't

command the Use of

The Nature of my Design confin'd me to guery few Books; such as might plentifully instruct, and yet not discourage on overbuxden, young Beginners. 'Twas therefore impossible for me to mention many excellent ones, which every Body esteems, and for which none has a juster Value than my self. This made my Choice difficult. Thope, it has not proved in many Instances unhappy. The whole Number of them may be bought for about Twelve Pounds, as will appear to those who consider the Catalogue. in correlling it; and at length

to wake it Public. Because I concernared to soc-

been encouraged to hope, that this imperfect Attempt

will be serviceable, till a more exact Performance ADVERTISE ME NTEMEN

Whereas in the following Papers I have made Tome References to the Second Part of the Rights of the Clergy, which is now printing, but have omitted the Numbers of the Chapters, because I have already found it necessary to alter the Divifion of them during the Working of the Prefs: I do hereby promise, that when that Book is printed off. which shall be as fast as my Circumstances will suffer me to attend the doing of it, I will give such a Table at the End of it, as shall direct the Reader low to make the Figures of Reference with his Pen, without prejudicing his Copy of this Book. Hill short or new part and seek on them.

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DIRECTIONS

For Studying a

General SYSTEM

OR

BODY of DIVINITY.

In a LETTER to a FRIEND.

SIR,

to you.

you this Trouble much sooner; The Occasion of this Letbut my late Rambles, my Business, and diverse Accidents (not to mention that Indisposition of Body which I have labor'd under) have hindred me. And therefore I must in the beginning of it beg Pardon for the Delay, as perhaps I shall have reason before the Conclusion of it, for the Length of my Letter

I

I shall not wast either Time or Paper in Apologies. No Man knows better than my self, that there are numberless Persons, whose Age and Experience have rendred them abundantly more able to direct you, than I can pretend to be; and perhaps, after the perusal of what follows, you'll be forc'd to seek a more skilful Guide, and receive better Advice from another Hand. But, since you were pleas'd to create me an Opportunity of discoursing with you upon that Head; and since the hurry I was then in, drew upon me this Imployment: I hope, you'll accept and excuse what I now offer to you, as a Proof (tho' of my own Insufficiency, yet) of a most unseigned and hearty Affection for you.

What you expect Sir, is, that I should lay before you such a Method of beginning the Study of Divinity, as I would recommend to a Person who designs for Holy Orders. This therefore I shall endevor to do.

And First, I must intreat you to read Books relating, some of those Treatises, which will into the Duty of struct you in the Duty of the Clergy; the Clergy. fuch as St. Chryfostom of the Priesthood, St. Gregory Nazianzen's Apologetical Oration, St. Ferom to Nepotianus, the Pastoral of Gregory the Great, Bishop Burnet's Pastoral Care, Mr. Herbert's Country Parson, Mr. Dodwell's first Letter of Advice, and the I presume, 'twill be no difficult Matter for you to procure the Use of all these Books; and 'tis hardly possible for you to peruse too many of them. However, let me persuade you not to omit the reading of St. Chryfoftom's and Bishop Burnet's Pieces. and our Church's Offices of Ordination, especially the Exhortation to those who are to be ordain'd Priests. But above all, let me prevail upon you deriously to consider that Collection of Scriptures, which

which is annex'd to this Letter. For those Texts (to which you may probably add diverse others, as you read the Bible) ought ever to be in the Minds of such, as either design to serve God in the Work of the Ministry, or have actually engag'd themselves in it.

Let me befeech you therefore to confider them very carefully; and to labor The Student's earnestly, by serious and repeated Me- Examination. ditation, to form a just and true Sense, and throughly to convince your felf of, First, The Weight of that Sacred Imployment, which you have some thoughts of devoting your self to. Secondly, The Reward that attends the faithful Discharge of it. Thirdly, The unspeakable everlasting Torments which will infallibly be the Consequence of Negligence in it. And then ask your own Conscience these plain Questions, viz. Am I capable of the Work of the Ministry? and Do I resolve sincerely to act therein according to those Rules which Christ bar set me? If it answer, Yes; bless God for it, and beg him to establish your good Intentions, and enable you to be successful in the execution of them: But if it answer otherwise, be persuaded, for the Church's Sake, for God's Sake, for your own Soul's Sake; if there be any Fear of losing Heaven, any Dread of the endless Pains of Hell; if unquenchable Flames can at this Distance make any Impression, and strike any Terror into you; be perfuaded, I say, whatever Temptations of Preferment, &c. may intice you, not to force down the severest Judgments of God upon your self, by undertaking that sublime and difficult Work, which you are either not capable of, or not stedfastly resolv'd by his Grace to perform, with a Zeal and Integrity sutable to the Greatness of it. When

When you have thus examin'd your Heart, if you determin for Holy Orders, your next Endevor must be to surnish your self with a competent Knowledge of Divinity. I say a competent Knowledge; for you must ever be making a Progress, and carrying on your Studies to the end of your Days; there being (as I conceive) no Possibility of arriving at such a Persection in Theological Learning, as will render your Labor for the suture-useless.

Now I take it for granted, that Some things pre- you are already sufficiently acquainted with the Latin, Greek, and Hebrew Tongues; that you have gone thro' the usual Academical Courses of Logics, Ethics, and Metaphysics; that you have also taken a General View of Geography and History. This Foundation, I hope, is well laid; there being, I affure you, great Necessity and frequent Occasions of having recourse to these Particulars in the several Parts of Divinity. And therefore I must defire you, for your own Ease hereafter, not to be defective in these preparatory Studies. But I am willing to believe, that you need not this Caution. And therefore I proceed to flew you, how you may attain such a competent Knowledge of Divinity. as is sufficient for a Candidate for Holy Orders; and fuch as I heartily wish, every Person to be ordain'd were furnish'd with.

Different Methods
of studying Divinity have been preserib'd.

You know, that different Perfons have prescrib'd different Methods for the studying of Divinity. What Use you may make of their several Schemes hereaster, it is not

my present Business to examin. Nor shall I give you the Reasons, why I am not perfectly satisfied with with any of those Advices which I have hitherto met with. Should I enlarge upon these Particulars, I should consound rather than direct you. I shall therefore briefly deliver my own Sentiments, which you were pleas'd to inquire after; and am not only willing, but desirous, that you should depart from the Rules I offer, whensoever your own Prudence shall judge it advisable so to do.

'Tis generally agreed, that in the beginning of any Study, a Man ought to make use of some Compendium or general System. Now Com-

A Compendium or System generally esteem'd necessary.

pendiums or Systems of Divinity are numberless. But they have been almost all of them writ by Foreiners; whereas, for many Reasons, an English Student ought to begin with English Writers. But the Systems published by our own Country Men are such, as I care not to recommend. What then shall be done? Why, I will select a small Number of Books written by English Men, which, with some Helps borrowed of Turretin and Limborch, will surnish you with a Body of Divinity; and I will prescribe such a Method of reading them, as I hope may be useful to you. Only I think it necessary for me, before I proceed, to advertise you of the sollowing Particulars; viz.

First, That those Books or Parts of Books which I shall recommend to your Perusal, having been written by different Authors, at different Times, and upon different Occasions; it cannot be expected, that I should be able to range the several Contents of them in so good an Order, as that they should

Seven Things premifed relating to the Method prescribed by the Author.

First, An Inconvenience attends the tacking together the Writings of different Persons.

resemble a just and regular System wholly com-

ros'd by one and the same Person. However, I am persuaded, that if you will give your self the Trouble of reading them in that Order which I shall prescribe, you will reap very near as considerable Advantages thereby, as if you had spent your time in such a System, as (tho' we dearly want it, yet) perhaps we must despair of ever seeing.

Secondly, Some Repetitions are unavoidable in this Method. Secondly, That diverse of the Books or Parts of Books, which I shall recommend to your Perusal, being written on the same Subject, there must of Necessity be diverse Repeti-

tions of the same Matters. This could not be prevented, unless the Substance of 'em all were blended into one intire Discourse; the Task of doing which I have neither Time nor Inclination to undertake. I hope therefore, you'll bear with this unavoidable Inconvenience; especially since, tho' the fatigue of Reading is thereby a little increas'd; yet perhaps each distinct Treatise will afford you something considerable, which is not in the rest.

Thirdly, The Author Sometimes differs in his Judgment from the Persons whose Books be recommends.

Thirdly, That in some Particulars, diverse of those Books or Parts of Books, which I shall recommend to you, are not written exactly according to my own Mind. I cou'd wish that some Points were handled, some Texts explained, some Arguments

urg'd, &c. after a Manner a little different from that which those Authors there use. This all Perfons who have spent any Time in the Study of Divinity, cannot but frequently experience in their Reading; and its accordingly my own Case. Wherefore I hope you will not conclude, that what I recommend to you does, in all respects, fully and truly express my own Sentiments. In the

main

main I heartily approve what I recommend to you: and I am persuaded, your reading according to my Directions, will not lead you to any such Mistakes, as you will have Reason to repent of, or be in any Danger of retaining, when farther

Light is offer'd to you.

Fourthly, That whenfoever you meet with a Text of Scripture alleg'd to Fourthly, All prove or disprove any Proposition, I the Texts that are alleg'd, would by all means advise you to turn must be examito it in the Original, and peruse it ned in the Oricarefully with the Context, not forgetting to confult fuch Commentators upon the Place, as you have then by you. For 'tis impossible for you, till you are well vers'd in these Studies, to imagin, how eafily you may otherwise be led into great Errors by the mere Sound of Words, by plaufible Glosses, &c. And let me perfuade you also, when the Books you read do want Indexes of the Texts explain'd in them, to make

your Studies afterwards. Fifthly, That you must be extremely cautious, lest you read too fast. I hope Fifthly, The you'll excuse my Freedom, and think it not read too no Reproach to you. For I have not fast.

the least Reason to suspect your being guilty of the Fault I warn you against. But I affure you, reading too fast has done a great deal of Mischief, and spoiled a great Number of Scholars. Be perfuaded therefore to ruminate upon what you read; to lay afide your Book sometimes, and think over the Contents of it; to digest it throughly, and make it perfectly your own; to fearch and examin, and advise with a Friend, if any thing B 4 feem

them for your own Use. These Indexes will be of considerable Service to you in the Profecution of feem obscure to you; not to slide over any Dissiculty, but to be impatient after a Solution of it; and (if possible) not to give your self Rest till you have met with it.

Sixthly, The Student must recollect and digest what he reads upon any Branch of Divinity. Sixthly, That when you have gone through any considerable Branch of Divinity (for Instance, the Controversy with the Atheists about the Being and Attributes of God; that about Natural Religion; that of the Authority of the Scriptures, and the Truth of

Christianity, with respect to the Hypothesis of the Deifts; or the like) you would bestow so much Time and Pains in Reflection upon it, as to digeft what you have read, into a regular Scheme in your own Head, to state the Questions truly, to range the Arguments pro and con, with the respective Anfwers, and, in a word, make your felf fo far a Mafter of the Whole, as to be able with a little Recollection to talk of it extempore in a good Method, and to lay it before another Person in a convenient Order. This, I confess, may appear a laborious Task; but I'll promise you, 'twill abundantly reward your Labor. For the Advantages of this Practice are unspeakably great; and when once you are a little accustom'd to it, 'twill be for the future extremely easy, and (what is more) throughly delightful to you. Befides, 'twill really spare you a vast deal of Pains; considering that you'll make infinitely greater Improvements by this Means in one Year's Study, than you will otherwife probably do in three, four, or five.

Seventhly, He must join to study, That the best way to study, is to pray frequently and fervently for the Guidance and Assistance of God's Holy Spirit, to remove

remove your Prejudices, and prepare you for the Reception of Truth, to quicken your Faculties, and bless you in the Exercise of them, &c. Fly to your heavenly Instructor, when any thing perplexes you. Implore and depend upon his Aid in the Solution of Difficulties. Confider also, that when you fearch after Truth, you are always in the Presence of that God who is Truth it felf, and who hates those who inquire with a proud or a double Heart; who either rely upon their own Strength, or are willing to impose upon themselves, or to be impos'd upon by others. Study therefore with the greatest Humility and Impartiality. Be not forward to imbrace the Notions of those Men whom you have received a good Opinion of; or to reject the Notions of those whom you do not love and admire. But call every thing to the Bar of right Reason and divine Revelation; judge by that Rule; and let nothing but Evidence, drawn from Reason or Revelation, influence or determin you. But upon these Heads I need not inlarge. For I am writing, I hope, to a very good Christian.

Thefe things being premis'd, I shall now proceed, according to my Promife, to felect a small Number of Books, written by English Men, which, with some Helps borrow'd of the Foreiners before mention'd, will furnish you with a Body of Divinity; and to prescribe such a Method of reading them.

as, I hope, may be useful to you.

You begin then with the Foundation of all Religion, both natu- Of the Being and ral and revel'd, I mean the Being and of Natural Reand Attributes of God. For this I ligion. refer you to Dr. Clarke's Demonstra-

tion. Which when you have read, 'twill be fit for you to inquire into the Law of Nature, or Natural Religion. Religion. For this I refer you to the fame Author's Discourse concerning the unchangeable Obligations of Natural Religion, and the Truth and Certainty of the Christian Revelation, from the Beginning of the Book (omitting the Preface) to the end of the Fourth Difficulties, Complete allo, that when notification

In the next place you are to exaof the Truth of min the Authority of the Holy Scri-Christianity. ptures, and the Truth of Christianity; and that with respect to the different Hypothefes of Deists, Jews, Mahametans and Pagans.

First, With respect to the Hypothesis First, With of the Deists; who grant that there is a Hypothesis of God, and profess to believe and prathe Deifts. &tife the Law of Nature, or Natural Re-

ligion; but deny what we call Revelation, or God's having declar'd his Will to Mankind by Inspir'd Persons. Now the Scheme of the Deists is effectually deftroy'd by proving, First, That 'tis extremely agreeable to Reason, that God should revele himself to Mankind. See the Fifth, Sixth and Seventh Propositions of Dr. Clarke's aforesaid Difcourse. Secondly, That God did actually revele his Will to Mankind by Fesus Christ and his Apostles. For,

First, The Books of the New That the Books of Testament were written by those the New T ftament Perfons whose Names they bear. were written by See the Seventeenth Chapter of those Persons whose the Second Part of the First Vo-Names iney bear. lume of Dr. Fenkin's Reasonableness

and Certainty of the Christian Religion, Dr. Whitby's Prefatory Discourse concerning the Four Gospels, and his Prefaces to the Gospels of St. Mark, St. Luke, and St. Fohn (omitting his Post script to that on St. 70hn) all which are in his First Volume of Annotations. See also the Seventh Section of his Religion.

General

General Preface to the Second Volume. As for the Epistle to the Hebrews, the Author of which is not yet agreed on, See Dr. Whithy's Preface to that Epistle.

Secondly, The Matters of Fact reflament are unquestionably true. That the Matters of Fast related in the New Testament See the Fifteenth Chapter of the are true. Second Part of the First Volume of

Dr. Fenkin's Reasonableness and Certainty of the Christian Religion. From whence it follows, First, That our Savior, his Apostles, and the Primitive Christians, did certainly work Miracles in Confirmation of their Doctrin, and were endued by God with diverse Supernatural Gifts. As for the nature of Miracles, see the Fourteenth Proposition of Dr. Clark's Discourse, from the Beginning of it down to the Paragraph which begins thus, Secondly, The Divine Authority of the Christian Revelation, &c. in the Margin of which Paragraph are these Words. Of the fulfilling the Prophesies, as an Evidence of our Savior's Divine Commission. And that our Savior, his Apostles, and the Primitive Christians did actually work Miracles, and were endued by God with diverse Supernatural Gifts, see the Thirteenth and Sixteenth Chapters of the Second Part of the First Volume of Dr. Fenkin's Reasonableness and Certainty of the Christian Religion; the Tenth Section of Dr. Whithy's General Preface to his First Volume of Annotations, down to that Paragraph which begins with In Answer to what, &c. and the Twelfth and Thirteenth Sections of the same; and his General Preface to his Second Volume, from the Beginning of the Second, to the End of the Sixth Section; and also from the Beginning of the Eighth, to the End of the Fifteenth Section. Secondly. That

That our Savior did most certainly rife from the Dead. See Bishop Pearson on the Fifth Article, beginning at He role again. See also the Fourteenth Chapter of the Second Part of the First Volume of Dr. Fenkin's Reasonableness and Certainty of the Christian Religion, the Twenty eighth Chapter of the Second Volume of the same Book, and the Eleventh Section of Dr. Whithy's General Preface to his First Volume of Annotations.

were Teachers fent

That

Thirdly, Our Savior and his Apo-That our Savior Itles were Teachers sent from, and and his Apostles inspir'd by, Almighty God; and from, and inspir'd consequently the Holy Scriptures by, Almighty God. are of Divine Authority, and the Christian Religion is undoubtedly

true. See the Ninth, Tenth, Eleventh and Twelfth Propositions of Dr. Clark's Discourse; the Eighteenth Chapter of the Second Part of the First Volume of Dr. Fenkin's Reasonableness and Certainty of the Christian Religion; the Thirteenth, Fourteenth and Fifteenth Propositions of Dr. Clark's Discourse, the first Eight Sections of Dr. Whithy's General Preface to his First Volume of Annotations, and the Fourth Part of the First Volume of Dr. Fenkin's Reasonableness and Certainty of the Christian Religion, and and the day

And because the Scriptures of the Of the Scriptures Old Testament are also to be reof the Old Testaceiv'd by Christians, therefore the divine Authority of them must be establish'd. See the Eleventh and First Chapters of the Second Part of the First Volume of Dr. Fenkin's Reasonableness and Certainty of the Christian Religion, and also from the beginning of the Third, to the end of the Tenth Chapter of the same Book.

by our Church is perfect, see the Se- Of the Canon venth and Ninth Questions of Turretin's and Integrity of the Secundus, and the Fourth Chapter ptures.

of the Second Volume of Dr. Jenkin's

Reasonableness and Certainty of the Christian Religion. And that our Copies of the Bible are uncorrupt, see the Tenth Question of Turretin's Locus Secundus, and the Fifth Chapter of the Second Volume of Dr. Jenkin's Reasonableness and Certainty of the Christian Religion.

Concerning the Objections made by the Deists, see the Tenth Section of the Objections of Dr. Whithy's General Preface to his of the Deists. First Volume of Annotations, from In

answer to what, &c. to the end of it; and the Sixth, Seventh, Eighth, Eleventh, Thirty first, Thirty third, Thirty fourth, Thirty fifth, and Thirty sixth Chapters of the Second Volume of Dr. Jenkin's Reasonableness and Certainty of the Christian Religion.

Secondly, We come now to the Controversies with the Jews. They acknowledge the divine Authority of the Old Testament, which contains many Prophesies concerning

Secondly, With respect to the Hypothesis of the Jews.

the Messiah. Our Business therefore is to prove, that the Blessed Jesus is that Messiah, who was in the Old Testament prophesied of. And this is done.

First, By shewing that the Blessed Jesus and his Apostles were Teachers sent from, and inspir'd by, Almighty God. To this End you may use the same

That our Savior and his Apostles were Teachers Sent from, and inspiral by, Almighty God.

Arguments which have been mention'd as proper to be offer'd to a Deist. Now if the Blessed Jesus and

and his Apostles were Teachers fent from, and infpir'd by, Almighty God; then our Savior must be that Messiah, who was prophesied of in the Old Testament. Because both himself and his Apostles do declare, that he is that Messiah; and God most evidently testified the same by raising him from the Dead, and enabling him and his Apostles to work innumerable Miracles, and exercise diverse supernatural Gifts of the Holy Ghoft, in Confirmation of that very Declaration.

That our Savior is the Meffiah promifed in the Old Teflament.

Secondly, By proving from the Scriptures of the Old Testament, that the Bleffed Fesus is that Messiah whom they speak of. See the Twelfth Chapter of the Second

Part of the First Volume of Dr. Fenkin's Reasonableness and Certainty of the Christian Religion, the Sixteenth Chapter of the Second Volume of the fame Book, the Ninth Section of Dr. Whithy's General Preface to his First Volume of Annotations, and Bishop Pearson on the Second Article, from And in Fefus Christ, down to His only Son. To which add the Twenty feventh and Twenty eighth Chapters of the Third Book of Limborch's System.

spect to the Hypothefis of the Mahometans.

Thirdly, For the Controversies Thirdly, With re- with the Mahometans read the Seventh, Eighth and Ninth Chapters of the Third Part of the First Volume of Dr. Jenkin's Reasonableness

and Certainty of the Christian Religion. Now the Religion of a Mahometan being suppos'd to have been prov'd false, the Truth of Christianity is demonstrated to him after the same Manner as to a Deift.

Fourthly, The same may be said of the Pagans or Heathens, the Fourthly, With re-Spect to the Hypothelis Falshood of whose Religion is of the Pagans. shewn in the Third, Fourth and

Fifth Chapters of the Third Part of the First Volume of Dr. Fenkin's Reasonableness and Certainty of the Christian Religion.

You proceed now to the great Doctrins of

Christianity.

You premise what Bishop Pearson has written concerning Faith, in his Expofition of the First Article, from the Beginning down to I believe in God.

You then consider the great Point Of the Trinky. of the Trinity. See the same Bishop Pearson on the First Article, beginning at I believe in God, down to the End. Read also what the fame Author has written on the Second Article. from His only Son, to the End of it. For what relates to our Savior's being the Christ, you slip over it now; because you have already perus'd it, when you examin'd the Truth of our Holy Religion with respect to the Jewish Hypothesis: And what relates to the Name Jesus, you will soon Wherefore you go on immediately to meer with. the same Bishop's Exposition of the Eighth Article. But I would advise you to subjoin the First and the Six and twentieth Chapters of the Second Volume of Dr. Jenkin's Reasonableness and Certainty of the Christian Religion.

Concerning the Incarnation, fee of the Incarnation. Bishop Pearson on the the Third Article, and the Twenty third Chapter of the Second Volume of Dr. Jenkin's Reasonableness and Certainty of the Christian Religion.

Then follows the Doctrin of of Christ's Satis- Christ's Satisfaction for our Sins. faction for Sin, Ori-Under this Head you are to configinal and Actual. der, First, Our Sins for which he fatisfied, viz. 1. Original Sin. See the Twelfth and Thirteenth Chapters of the Second Volume of Dr. Fenkin's Reasonableness and Certainty of the Christian Religion, and the Tenth Question of Turretin's Locus Nonus. 2. Actual Sin. See the Thirteenth Question of the Locus Nonus of Turretin's System. Secondly, That Christ did fatisfy for our Sins. And 1. It was necessary that he should farisfy. See the One and twentieth Chapter of the Second Volume of Dr. Fenkin's Reasonableness and Certainty of the Christian Religion. 2. He did suffer. Bishop Pearson on the Fourth Article. his fuffering he did truly fatisfy for our Sins. Compare the Tenth and Eleventh Questions of the Locus Decimus quartus of Turretin's System, with the Twenty first and Twenty second Chapters of the Third Book of Limborch's System, and Dr. Whithy's Appendix to the Twenty fixth Chapter of St. Matthew. 4. That our Sins shall for his Sake be forgiven. See Bishop Pearson on the Second Article, from the Beginning thereof down to And in Fesus Christ; and also on the Tenth Article.

of the Descent fee Bishop Pearson on the Fifth Article,

down to He role again.

Of Christ's Ascension, Sitting at the Right-Hand of God, and his Coming to Judgment. Our Savior's Resurrection from the Dead was then prov'd to you, when you examin'd the Authority of the Holy Scriptures, and the Truth of Christianity. His Ascen-

fion, his Sitting at the Right Hand of God the Father, and his Coming to Judgment, are treated

of by Bishop Pearson on the Sixth and Seventh Articles.

Our own Resurrection and the Eternity of Rewards and Punishments, are also treated of by Bishop Pearson on the Eleventh and Twelsth Articles; but you must

Of our own Resurrection, and the Eternity of Rewards and Punishments.

add Dr. Whithy's Preface to the First Epistle to the Corinthians, from the beginning of the Sixth Section to the end; and also the Fourteenth Chapter of the Second Volume of Dr. Jenkin's Reasonableness and Certainty of the Christian Religion, and Dr. Whithy's Appendix to the First Chapter of the Second Epistle to the Thessalonians; wherein particularly is confuted an unhappy Notion of Archbishop Tillotson, concerning God's not being oblig'd to inslict, the he has actually threaten'd, eternal Torments. By the way I must observe to you, that Dr. Whithy, in this very Appendix, advances a Conjecture concerning the Consumption of the Bodies of the damned, which is utterly groundless.

Concerning Predestination, Free Will, the Operation of Grace, universal Redemption, Perseverance, &c. there have been very warm Disputes. I would by any Means advise you to begin with Mr. Plai-

Of Predestination, Free Will, Grace, universal Redemption, Perseverance, &c.

fere's Appello Evangelium. If you please, you may afterwards take a fuller View of the two great opposite Schemes in the following Manner.

In the first Place, I think 'tis very plain, that Man consider'd in his fallen Estate, and without the Assistance of God's Grace, could have no Freedom of Will to that which is good and well pleasing to God. See the Fourth Question of the Locus Decimus

of

of Turretin's System. From hence it follows, that there is a Necessity of God's gracious Assistance to incline and enable a Man to do his Duty. See the Eleventh and Twelsth Chapters of the Fourth Book of Limborch's System, and Dr. Whithy's Appendix to the Sixth Chapter of the Second Epistle to the Corinthians, down to Secondly, to explain, as far, &c.

But the very Heart of the whole Controversy, the Point upon which so many others do depend, and upon which the several Schemes do turn, is this, Whether the Operation of God's Grace be restifiable, or no. Let me intreat you to consider it very carefully, and to compare the Fourth, Fifth, and Sixth Questions of Turretin's Locus Decimus quintus, with the Thirteenth and Fourteenth Chapters of the Fourth Book of Limborch's System, and Dr. Whithy's Appendix before mention'd, from Secondly, to explain, as far, &c. to the end.

Nearly allied to this is the Controversy concerning the Perseverance of Saints, about which compare the Sixteenth Question of Turretin's Locus Decimus quintus, with the Eightieth, Eighty first, Eighty fecond, Eighty third and Eighty fourth Chapters of the Fifth Book of Limborch's System.

Being thus prepar'd, you inquire in the next place, whether Predestination to Life Eternal be absolute or conditionate; whether God vouchfases all Men sufficient Means of Salvation; and whether Christ has obtain'd an universal Redemption by his Death and Sufferings. Concerning these Particulars compare the Ten First Chapters of the Fourth Book of Limborch's System with part of Turretin's Locus Quartus, viz. from the Beginning of the Tenth, to the End of the Seventeenth Question; and also the Two sirst Questions of his Locus Decimus quintus.

Here

Here 'twill be convenient to subjoin the Second, Third, Fourth and Fifth Questions of the Locus Duodecimus of Turretin's System, concerning the Nature of the Covenant of Grace; and also the Fourth, Fifth, Sixth, Seventh, Eighth and Ninth Chapters of the Sixth Book of Limboreh's System, concerning Justification, Sanctification, Obsignation of the Spirit, Certainty of Salvation, Actual Reprobation, Excecation and Induration.

We are in the next place to confider the Nature, Unity and Communion of the Catholic Church. See Bishop Pearson on the Ninth Article.

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Of the Nature, Unity and Communion of the Catholic Church.

The Distinction of Church Mem- Of Glerical Powers. bers into Clergy and Laity, and the several Powers and Offices appropriated by God to the Clergy, are treated of in the Rights of the Clergy.

What Form of Government Christ
has appointed in his Church, of the Form of
you'll learn in the Course of your Church Government.
reading our Controversies with
the Papists on the one hand, and our English Sectaries on the other.

For the Controversies with the Papists, 'tis possible the Confutation of Popery may at present suffice you.

But one thing I must add, which I ought indeed to have mention'd in the First Chapter of the Second Part, viz. that those who leave the Protestant Religion, and become Proselytes to the Church of Rome, are obliged to prosess the Trent Creed. This appears from that (a) Advertisement which is pre-

⁽a) Atque eadem professione uti tenentur, quicunque as hæresi remeantes ad sidem Ecclesiæ Catholicæ revertuntur. p. 518. Lugdun. 1676.

fix'd to the Bull of Pius IV. at the End of the Catechismus ad Parochos. So that 'tis plain, that the Church of Rome allows not either the Clergy or the Laity any Liberty of Dissenting from her in any of those Errors and Practices, upon the account of which I have shewn it to be unlawful to join in Communion with her.

As for the Judgment of the ancient Fathers concerning those many Points which are controverted between ourselves and the Church of Rome; I can by no means advise you to give your self any Trouble about it at present. An impartial Enquiry after it will cost more Time, than perhaps you are aware of. When you are at leisure to prosecute your Theological Studies, after your Ordination, twill be no difficult matter for you to furnish your self with such Books as will assist you in it.

As for the Lutheran Doctrins, the only one that deserves your Consideration.

ation, is that of Consubstantiation; concerning which see Turretin's Twenty eighth Question of his Locus Decimus nonus, and Limborch's Seventy first Chapter of the Fifth Book of his System.

Of the Quaker Controversies.

Descend we now to the Controversies.

The Errors of the Quakers are treating.

ted of in the Confutation of Quakerism.

Touching Infant Baptism read the Fifth Chapter of the Abridgment of the London Cases. Then restect upon the following Hints. First, was median (the Word used in Matth. 28. 19.) signifies, not to teach, but to disciple or

make Disciples of. This is evident from the use of it in the New Testament. Secondly, Infants are in their own Nature capable of being discipled or made Disciples

Disciples of. This is evident from the Circumcision of Infants under the Law; for they thereby entred into a Covenant with God, and were made the Disciples of Moses, Thirdly, 'Tis acknowledged, that they are not exprelly excluded by Christ. Nor, Fourthly, is actual Faith or actual Repentance absolutely and indispensably required in order to Baptism. This is prov'd in the aforesaid Chapter of the Abridgment. And confequently Infants are not virtually excluded by Christ. Wherefore, Fifthly, the Command to disciple or make Disciples of all Nations, Matth. 28. 19. extends to the Infants of those Nations; because it extends to all that are capable of Baptism. By this Means it appears, that we have a divine Precept for the Baptism of Infants.

Concerning the Observation of the Lord's Day as the Christian Sabbath, see the First Chapter of Mr. Nelson's Companion for the Festivals and Fasts of our Church, and the Thirteenth and Fourteenth Questions of Turretin's Locus Undecimus.

Our Controversies with other Dissenters respect, First, Lay Conformity; Secondly, Ministerial Conformity.

With respect to Lay Conformity, you are to consider in the first Place the Disputes about a pre-

Of the Controversy with the Saturday Sabbatarians about the Christian Sabbath.

Of the Controversies with other Dissenters.

First, About Lay Conformity.

compos'd Liturgy in general, and our own Liturgy in particular. See the Brief History of the joint Use of precompos'd set Forms of Prayer, with the Discourse of the Gift of Prayer annex'd to it, the Discourse of joint Prayer, and the Paraphrase with Annotations upon the Book of Common Prayer. Then add what Mr. Nelson C 2

has written concerning the Piety and Prudence of our Church in her Festivals and Fasts, and the religious Improvement of them, in his Companion for them. Only you may now omit the First Chapter, because you have already perused it, when you consider'd the Christian Sabbath. The Terms of Lay Conformity being vindicated, the Necessity of joining in Communion with the Establish'd Church of England, is shewn in the Discourse of Schism, with the Answer to Thomas against Bennet annex'd to it, down to p. 140. the Two first Chapters of Mr Hoadly's Defence of Episcopal Ordination, and his Reply to Dr. Calamy's Introduction. You may then add Chapters the Second, Eighth, Ninth, &c. down to the end of the Abridgment of the London Cases.

Secondly, About Ministerial Conformity, fee Mr.

Hoadly's Reasonableness of it.

of the Church Carred for You to read fome Exposition of the Church Catechism. There is indeed a great Number of that sort of Books; but I am apt to think, that Bishop Wake's Commentary is best suted to your Purpose.

of Casusstical and Practical Part of Divinity ought to entertain you upon the Lord's Days, and other Days of Retirement and Devotion. You'll do well to begin with Mr. Kettlewell's Measures of Obedience, and the Whole Duty of Man. To these you may add (or as Opportunity offers, you may consult) Bishop Sanderson's Prelections and Cases of Conscience, Dr. Hammond's Practical Catechism, the other Works of the Author of the Whole Duty of Man, the Sermons which Arch-Bishop Tillotson publish'd in his Life time, Mr. Kettlewell on the Sacrament, and of Christian Pru-

dence, and Dr. Barrow's English Works. These are fufficient to give you a fair View of the Casuistical and Practical Part of Divinity, and to furnish you with good plenty of Matter for Sermons. If you have Leifure to peruse or consult more Books of this Kind, there is a great Number of excellent ones to be had, and 'twill be difficult for you to make an ill Choice. But there is one Book, which I would beg you to be much conversant in, and to make your constant Companion; I mean Dr. Stanbope's Christis an's Pattern, being his Translation of Thomas a Kem-

pis's Book de Imitatione Christi.

There are, I confess, in some of these Casuistical and Practical Books, diverfe Controversies intermixt. But if 'twas not impossible, yet 'twas certainly needless, for me to separate them; especially fince they will amply recompence all the Labor you will bestow in the Perusal of them. And inded, I would advise you by all means, before you are ingag'd in a constant Course of Preaching, to be so well acquainted with them, that when foever you are about to compose a Sermon, you may readily have recourse to such Parts of them as relate to your Subject. This will make your Composition very easy; and you cannot but be immediatly sensible of the Advantage of it. Be perfuaded therefore to turn over their Indexes frequently, and take a curfory View of what they write about. Make your felf able to find whatfoever is contain'd in them; that altho' you have not at prefent Leisure to consider it, yet you may instantly run to it, when you have Occafion for it.

There are many Questions commonly mention'd by the Writers of The use of Turre-Systems, which I did not think it borch's systems. worth while to refer to particular most

Authors

Authors for. Some of them are of small, or no Concern; fuch as serve only to amuse a Student. or beget in him a Disposition to wrangle about fuch Points as may without any Danger be determin'd either way. Others are of greater Moment, and may deferve your ferious Thoughts. Now what is most necessary and substantial, you'll find in those Books or Parts of Books, which I have referr'd you to; and Turretin and Limborch will furnish you upon such Heads, as I have pass'd over in Silence. When your Inclination leads you to the Confideration of them, you may at a leifure Hour run over their several Contents, and the Lemmata in their Margins, and read what your Curiofity fastens on. Turretin is a Calvinist, and Limborch an Arminian; and their Schemes of Divinity are drawn according to their respective Principles. Wherefore you must be cautious in reading them. Those other Books which I have recommended to you. will prevent your being misled into the principal Errors of these two Authors: and besides, two such opposite Writers necessarily must, and frequently do, correct each other. However, be persuaded to examin their Opinions well, before you imbrace them; and advise with a judicious Friend, when you are doubtful, or any thing surprizes you.

When you have gone thro' the Method propos'd for studying the Body of
Divinity, 'twill be convenient for you
to examin the Articles and Homilies of our Church.
The principal Points contain'd in them you'll have
consider'd by studying the Body of Divinity; but
some few remain to be search'd into afterwards. I
think you ought to go thro' 'em before you are Ordain'd; because you must then subscribe them.

After

After your Ordination (or before it, if you have Time) you may build upon that Foundation, which I have been directing you how to lay, r. By acquiring what we call the Knowledge of Books, as far as relates to Theological Studies.

2. By a thorough Study of the Scriptures, and descending from them to the Ecclesiastical Writers, especially those of the first Centuries.

I intreat you to accept my poor Endevors to ferve you, and to excuse the Length, and other Impersections of this Letter.

I heartily pray God to bless your Studies, and am,

Tour Sincere Friend,

After your Ordination (or before it, if you have I man) yournay build upon that Poundation, which I have even directing you how to lay, it is acquain, what we call the Knowledge of Books as an account to relates to Theological Saudies. It is more the saudy of the Satisfance, and determine to them so the Beckeraftest Writter and the sale of the sale of the Beckeraftest Writter and the sale of the sale of the white white was the sale of the s

former you to accept my poor Endovors to forve you and to exact, the Length, and other luper consect this Letter.

I heartly pray God to blass your Studies, and

LOD A core Estend,

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COLLECTION

OF SUCH

SCRIPTURES,

As ought to be

Seriously and frequently Considered by all those, who either Design for Holy Orders, or are actually Ordained.

ISAIAH 56. 10, 11, 12.

IS Watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark; fleeping, lying down, loving to flumber.

Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand: they all look to their own way, every one for his gain from his quarter.

Come ye, fay they, I will fetch wine, and we will fill our felves with strong drink, and to morrow shall be as this day, and much more abundant.

glander and Salar

Feremiah

Feremiah 1. 7, 8.

But the Lord faid unto me, Say not, I am a child: for thou shalt go to all that I shall send thee, and whatfoever I command thee thou shalt speak.

Be not afraid of their Faces: for I am with thee

to deliver thee, faith the Lord.

Feremiah 2. 8.

The priests said not, Where is the Lord? and they that handle the law, knew me not: the pastours also transgressed against me, and the prophets prophesied by Baal, and walked after things that do not profit.

Jeremiah 5. 30, 31.

A wonderful and horrible thing is committed in the land.

The prophets prophesie falsely, and the priests bear rule by their means, and my people love to have it so; and what will ye do in the end thereof?

Feremiah 6. 13, 14, 15.

For from the least of them, even unto the greatest of them, every one is given to coverousness; and from the prophet even unto the priest, every one dealeth falsely.

They have healed also the hurt of the Daughter of my People flightly, faying, Peace, peace, when

there is no peace.

ensiste.

Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore they shall fall among them that fall: at the time that I visit them, they shall be cast down, saith the Lord.

Feremiah 10. 21.

For the pastours are become brutish, and have not fought the Lord: therefore they shall not profper, and all their flocks shall be scattered. Foremish Jeremiah 23. 1, 2, 3.

Wo be unto the pastours that destroy and scatter

the sheep of my pasture, saith the Lord.

Therefore thus faith the Lord God of Israel against the pastours that feed my people, Ye have scattered my flock, and driven them away, and have not visited them; behold, I will visit upon you the evil of your doings, saith the Lord.

And I will gather the remnant of my flock out of all countreys whither I have driven them, and will bring them again to their folds, and they shall be

fruitful and increase.

Ezekiel 2. 3, 4, 5, 6, 7.

And he said unto me, Son of man, I send thee to the children of Israel, to a rebellious nation that hath rebelled against me; they and their fathers have transgressed against me, even unto this very day.

For they are impudent children and stiff hearted: I do send thee unto them, and thou shalt say unto

them, Thus faith the Lord God.

And they, whether they will hear, or whether they will forbear (for they are a rebellious house) yet shall know that there hath been a prophet a-

mong them.

And thou, son of man, be not afraid of them, neither be afraid of their words, though briers and thorns be with thee, and thou dost dwell among scorpions: be not afraid of their words, nor be dismayed at their looks, though they be a rebellious house.

And thou shalt speak my words unto them, whether they will hear, or whether they will forbear, for they are most rebellious.

Ezek. 2. 17, 18, 19, 20, 21.

Son of man, I have made thee a watchman mito the house of Hrael: therefore hear the word at my

mouth, and give them warning from me.

When I say unto the wicked, thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way to save his life: the same wicked man shall die in his iniquity; but his blood will I require at thine hand.

Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast deliver'd

thy foul.

Again, when a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumbling-block before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he has done, shall not be remembred; but his bloud will I require at thine hand.

Nevertheless, if thou warn the righteous man, that the righteous sin not, and he doth not sin; he shall surely live, because he is warned: also

thou haft deliver'd thy foul.

Ezek. 22. 26.

Her priests have violated my law, and have profaned mine holy things: they have put no difference between the holy and profane, neither have they shewed difference between the unclean and the clean, and have hid their eyes from my sabbaths, and I am profaned among them.

Ezek. 33. 1----9.

Again the word of the Lord came unto me, faying,

Son of man, speak to the children of thy people,

and fay unto them, when I bring the fword upon a land, if the people of the land take a man of their coasts, and set him for their watchman:

If when he feeth the fword come upon the land.

he blow the trumpet, and warn the people;

Then who foever heareth the found of the trumpet, and taketh not warning; if the fword come and take him away, his bloud shall be upon his own head.

He heard the found of the trumper, and took not warning, his bloud shall be upon him; but he that

taketh warning, shall deliver his foul.

But if the watchman fee the fword come, and blow not the trumpet, and the people be not warned: if the fword come and take any perfon from among them, he is taken away in his iniquity. but his bloud will I require at the watchman's

So thou, O fon of man, I have fet thee a watchman unto the house of Israel: therefore thou shalt hear the word at my mouth, and warn them from

When I fay unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked man from his way, that wicked man shall die in his iniquity, but his bloud will I require at thine hand.

Nevertheless if thou warn the wicked of his way to turn from it: if he do not turn from his way, he shall die in his iniquity, but thou hast deliver'd thy the thephords, and I will non

foul.

Ezek. 24. 1-----10.

And the word of the Lord came unto me, I vin noviel liv I

faying,

Son of man, phophesic against the shepherds of Israel, prophesie, and say unto them, Thus saith the Lord detith.

Lord God unto the shepherds, Wo be to the shepherds of Israel, that do feed themselves: should not the shepherds feed the flocks?

Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: but ye feed not

the flock.

The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neithey have ye sought that which was lost; but with force and with cruelty have ye ruled them.

And they were scattered, because there is no shepherd: and they became meat to all the beasts

of the field, when they were scattered.

My sheep wandered through all the mountains, and upon every high hill: yea, my flock was scattered upon all the face of the earth, and none did search or seek after them.

Therefore, ye shepherds, hear the word of the

Lord.

As I live, faith the Lord God, surely because my flock became a prey, and my flock became meat to every beast of the field, because there was no shepherd, neither did my shepherds search for my flock, but the shepherds fed themselves, and fed not my flock;

Therefore, O ye shepherds, hear ye the word

of the Lord;

Thus saith the Lord God, Behold, I am against the shepherds, and I will require my slock at their hands, and cause them to cease from seeding the slock, neither shall the shepherds feed themselves any more; for I will deliver my slock from their mouth, that they may not be meat for them.

enulacid on ever Micabileus 101 rate enim no

The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the Lord, and say, Is not the Lord among us?

Zephaniab 3.4. to regnellom and

Her prophets are light and treacherous persons: her priests have polluted the fanctuary, they have done violence to the law.

Zechariah II. 17.

Wo to the idol shepherd that leaveth the flock: the sword shall be upon his arm, and upon his right eye: his arm shall be clean dried up, and his right eye shall be utterly darkened.

Malachi 1. 6, 7, 8, 9, 10.

A fon honoureth his father, and a servant his master: if then I be a father, where is mine honour? and if I be a master, where is my fear? saith the Lord of hosts unto you, O priests, that despise my name: and ye say, Wherein have we despised thy name?

Ye offer polluted bread upon mine altar: and ye fay, Wherein have we polluted thee? In that ye fay, The table of the Lord is contemptible.

And if ye offer the blind for facrifice, is it not evil? and if ye offer the lame and fick, is it not evil? offer it now unto thy governour, will he be pleased with thee, or accept thy person? saith the Lord of hosts.

And now I pray you, befeech God that he will be gracious unto us; this hath been by your means: will he regard your persons? saith the Lord of hosts.

Who is there even among you that would shut the doors for nought? neither do ye kindle fire on mine altar for nought. I have no pleasure in you, saith the Lord of hosts, neither will I accept an offering at your hand.

Mal. 2. 7, 8, 9.

For the priests lips should keep knowledge, and they should seek the law at his mouth: for he is

the messenger of the Lord of hosts.

But ye are departed out of the way: ye have caused many to stumble at the law: ye have corrupted the covenant of Levi, saith the Lord of hosts.

Therefore have I also made you contemptible and base before all the people, according as ye have not kept my ways, but have been partial in the law.

Matthew 10. 16.

Behold, I fend you forth as sheep in the midst of wolves; be ye therefore wise as serpents, and harmless as doves.

Atts 20. 18, 19, 20, 21.

Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons,

Serving the Lord with all humility of mind, and with many tears and temptations, which befell me

by the lying in wait of the Jews:

And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publickly, and from house to house;

Testifying both to the Jews, and also to the Greeks, repentance toward God, and saith toward

our Lord Jesus Christ.

V. 24.

None of these things move me, neither count I my life dear unto my self, so that I might finish my course with joy, and the ministery which I have

have receiv'd of the Lord Jesus, to testify the gospel of the grace of God.

Lord; and our fol. 26. V. 26. V ins for Jelus

I take you to record this day, that I am pure from the blood of all men. I stoleral aniwon.

For I have not shunned to declare unto you all

the counfel of God dom one olle than I but

Take heed therefore unto your felves, and unto all the flock over the which the Holy Ghost hath made you overfeers, to feed the church of God, which he hath purchased with his own bloud.

For I know this, that after my departing shall grievous wolves enter in among you, not sparing

the flock.

Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.

ania da wasaliogot

Therefore watch; and remember, that by the fpace of three years, I ceased not to warn every one night and day with tears.

I Cor. 4. 1, 2.

Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.

Moreover it is required in stewards, that a man

be found faithful.

I Cor. 9. 22.

To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means fave some.

1 Cor. 10. 33.

Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved.

2 Cor. 2. 17.

For we are not as many, which corrupt the word of God: but as of fincerity, but as of God, in the fight of God speak we in Christ.

D 2

2 Cor.

Villes of 21 2 Cor. 4. 5.1 10

We preach not our selves, but Christ Jesus the Lord; and our selves your servants for Jesus sake.

Knowing therefore the terrour of the Lord, we persuade men; but we are made manifest unto God, and I trust also are made manifest in your consciences.

of Viel 2 Cor. F. 20. b save dool on he

Now then we are ambassadours for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.

2 Cor. 6. 1----10.

We then as workers together with him, beseech you also, that we receive not the grace of God in vain:

(For he faith, I have heard thee in a time accepted, and in the day of falvation have I fuccour'd thee: behold, now is the accepted time; behold, now is the day of falvation.)

Giving no offence in any thing, that the mini-

ftery be not blamed:

But in all things approving our felves as the ministers of God, in much patience, in afflictions, in necessities, in distresses.

In stripes, in imprisonments, in tumults, in la-

bours, in watchings, in fastings,

By pureness, by knowledge, by long suffering, by kindness, by the holy Ghost, by love unseigned.

By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left,

By honour and difhonour, by evil report and good report: as deceivers, and yet true;

As unknown, and yet well known; as dying,

and behold, we live; as chaffened, and not killed;

As forrowful, yet alway rejoycing; as poor, yet making many rich; as having nothing, and yet possessing all things.

nosd avsil 2 Core very , medio to t

And I will very gladly spend and be spent for you, though the more abundantly I love you, the less I be loved.

enswow, nor in Galatians vio 10. 18 The gaisd od

For do I now perswade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.

Philippians 1. 8.

For God is my record, how greatly I long after you all, in the bowels of Jesus Christ.

Phil. 2.: 17. ded with nov grooms

Yea, and if I be offered upon the facrifice and fervice of your faith, I joy, and rejoyce with you all,

died oil w , bo Coloffians 1: 28, 29. sow sv 15

We preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus:

Whereunto I also labour, striving according to

his working, which worketh in me mightily.

Colof. 4. 17.

And fay to Archippus, Take heed to the ministery which thou hast received in the Lord, that thou fulfil it.

I Theffalonians 2. 3, 4, 5, 6, 7, 8.

For our exhortation was not of deceit, nor of

uncleanness, nor in guile:

But as we were allowed of God to be put in trust with the Gospel, even so we speak not as pleasing men, but God, which trieth our hearts.

For heither at any time need we flattering words, as ye know, nor a cloke of coverousness; God is witness.

Nor of men fought we glory, neither of you, nor yet of others, when we might have been burdenfom, as the apostles of Christ,

But we were gentle among you, even as a nurfe

cherisheth her children:

So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God onely, but also our own souls, because ye were dear unto us.

I Theff. 2. 10, 11, 12.

Ye are witnesses, and God also, how holily, and justly, and unblameably we behaved our selves among you that believe:

As you know, how we exhorted and comforted, and charged every one of you (as a father doth his

children)

That ye would walk worthy of God, who hath called you unto his kingdom and glory.

For now we live, if ye stand fast in the Lord.

1 Timothy 3. 1----- 9.

This is a true faying, If a man defire the office

of a bishop, he desireth a good work.

A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach;

Not given to wine, no striker, not greedy of filthy lucre, but patient, not a brauler, not covetous;

One that ruleth well his own house, having his

children in subjection with all gravity;

(For if a man know not how to rule his own house, how shall he take care of the church of God?)

Not

Not a novice, left being lifted up with pride, he fall into the condemnation of the devil.

Moreover, he must have a good report of them which are without; left he fall into reproch, and the fnare of the devil.

Likewise must the deacons be grave, not doubletongued, not given to much wine, not greedy of filthy lucre.

Holding the mystery of the faith in a pure con-

science.

1 Tim. 4. 12----16.

Be thou an example of the believers, in word. in conversation, in charity, in spirit, in faith, in purity.

Till I come, give attendance to reading, to ex-

hortation, to doctrine.

Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.

Meditate upon these things, give thy self wholly

to them; that thy profiting may appear to all.

Take heed unto thy felf, and unto thy doctrine; continue in them; for in doing this thou shalt both fave thy felf, and them that hear thee.

2 Tim. 1. 6, 7, 8.

I put thee in remembrance, that thou ffir up the gift of God which is in thee by the putting on of my hands.

For God hath not given us the spirit of fear; but of power, and of love, and of a found mind.

Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the Gospel, according to the power of God.

Hold fast the form of found words, which thou haft heard of me, in faith and love, which is in

Christ Jesus.

That good thing which was committed unto thee, keep by the Holy Ghost, which dwelleth in us. 2 Tim. 2. I-----16.

My fon, be strong in the grace that is in Christ Jesus.

And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.

Thou therefore endure hardness, as a good soul-

dier of Jesus Christ.

No man that warreth, entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a fouldier.

And if a man strive also for masteries, yet is he

not crown'd except he strive lawfully.

The husbandman that laboureth, must be first partaker of the fruits.

Consider what I say; and the Lord give thee

understanding in all things.

Remember, that Jesus Christ of the seed of David was raised from the dead, according to my gospel:

Wherein I suffer trouble as an evil doer, even unto bonds; but the word of God is not bound.

Therefore I endure all things for the elects fakes, that they may also obtain the salvation which is in Christ Jesus, with eternal glory.

It is a faithful faying: For if we be dead with

him, we shall also live with him

If we fuffer, we shall also reign with him: if we deny him, he also will deny us:

If

If we believe not, yet he abideth faithful; he

cannot deny himself.

Of these things put them in remembrance, charging them before the Lord, that they strive not about words, to no profit, but to the subverting of the hearers.

Study to shew thy self approv'd unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

But shun profane and vain babblings; for they

will increase unto more ungodliness.

V. 22---26.
Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.

But foolish and unlearned questions avoid know-

ing that they do gender strifes.

And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient.

In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth.

And that they may recover themselves out of the fnare of the devil, who are taken captive by

him at his will.

2 Tim. 4. 1--- 5.

I charge thee before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing, and his kingdom:

Preach the word, be instant in season, out of feason; reprove, rebuke, exhort with all long fuf-

fering and doctrine.

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For the time will come, when they will not endure found doctrine; but after their own lufts shall they heap to themselves teachers, having itching ears.

And

And they shall turn away their ears from the

truth, and shall be turned unto fables.

But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.

Titus 1. 5---- 11.

For this cause lest I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee.

If any be blameless, the husband of one wife, having faithful children, not accused of riot, or

unruly.

Dat

For a bishop must be blameless, as the steward of God; not self willed, not soon angry, not given to wine, no striker, not given to filthy lucre;

But a lover of hospitality, a lover of good men,

fober, just, holy, temperate;

Holding fast the faithful word, as he hath been taught, that he may be able by found doctrine, both to exhort and to convince the gainfayers.

For there are many unruly and vain talkers and

deceivers, especially they of the circumcision,

Whose mouths must be stopp'd, who subvert whole houses, teaching things which they ought not, for filthy lucres sake.

Tit. 2. 1.

Speak thou the things which become found doctrine,

V. 7, 8.

In all things shewing thy self a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity,

Sound

he that is of the contrary part may be ashamed, having no evil thing to say of you.

These things speak and exhort, and rebuke with all authority. Let no man despise thee.

Hebrews 13. 17.

Obey them that have the rule over you, and fubmit your selves: for they watch for your souls, as they that must give account; that they may do it with joy, and not with grief: for that is unprositable for you.

I Peter 5. 1---- 4.

The elders which are among you, I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed:

Feed the flock of God which is among you, taking the overfight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind:

Neither as being lords over Gods heritage, but

being ensamples to the flock.

And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

2 Pet. 1, 12---15.

I will not be negligent to put you always in remembrance of these things, tho' ye know them, and be established in the present truth.

Yea, I think it meet, as long as I am in this tabernacle, to stir you up, by putting you in re-

membrance.

Scriptures concerning the, &c.

Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me.

Moreover, I will endeavour, that you may be able after my decease, to have these things always in remembrance.

Alchers st. 17.

Oley them that have rule over you, and fubmir very gives: for the watch for your fouls, as they the they may do it were job; and not your fully do it were job; and not with joiled: for that is unpro-

I Fett for several security of the strong vou. I exhore, who are a so an older, and a winnels of the fulfer-ings of Chair, and also a partaker of the glory that find be revealed:

Lead the flock of God which is and they can flow that saking the everlight thereon, not by confirming, but of a ready willing in the first little there, but of a ready of R. H.

Meisher as being lords over Gods hervage, but being enfangles to the flock.

And when the third Shepherd thatt oppose, we that receive a nown of glary that fade in act away.

a Pet. t. 12---15.
I will not be negligged to put yet always to
remember of their thing, the je know them,
and be the their file perfect truch.
You, it to be it meet, as long as I am in this

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DIRECTIONS

The living and real God is will said Body

For Studying the vode

Thirty nine Articles

OF

RELIGION.

The FIRST ARTICLE.

Of Faith in the Holy Trinity.

HERE is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness, the maker and preserver of all things both visible and invisible. And in Unity of this Godhead there be three persons of one substance, power, and eternity; the Father, the Son, and the Holy Ghost.

This Article contains Eight Propositions.

1. There is a living and true God.

2. This living and true God is Everlafting.

3. The

2. The living and true God is without Body. Parts, or Paffions.

4. The living and true God is of infinite Power.

Wisdom, and Goodness.

r. The living and true God is the Maker and Preferver of all things both visible and invisible.

6. There is but one fuch living and true God,

as is above describ'd.

7. In Unity of this Godhead (viz. the Divine Nature of the One living and true God before mention'd) there be Three Perfons, viz. the Father, the Son, and the Holy Ghost.

8. These Three Persons (viz. the Father, the Son, and the Holy Ghost) are of one Sub-stance, Power and Eternity.

The word God is taken in different Senses. Sometimes it betokens a fictitious Deity of the Heathens, at other times the Image of fuch a suppos'd Deity, at other times an Angel, at other times a Magistrate. For this reason there are Gods many, as the Apostle speaks, I Cor. 8. 5. Our Church therefore determins the Meaning of the Word, and shews in what Sense she is here to be understood, by adding the Epithets living and true. Wherefore she treats in this Article of that one independent, immutable, and felf-existent Being, who does in the highest Sense deserve to be call'd GOD; and she gives him the Appellation of the true God, to distinguish him, 1. from those Gods or Images of the Heathen, which have not an independent, immutable, and self-existent Nature, and are for that reason no Gods, that is, no true Gods, but false and pretended Deities, or the Images of such fanfied Beings. 2. From those Angels or Magistrates, who tho' they have the fame Appellation, nevertheless

theless are not true Gods, that is, they are not Gods in a strict and proper Sense, but in a borrowed and Metaphorical one. She gives him also the Appellation of a living God, to distinguish him from those lifeless Idols which the Pagans ador'd, and from all other Beings, which the they have Life, yet receive it from another. Whereas God has in himself an essential self-existent Life, that is (not any such gross thing as what we call an animal Life, which depends upon an organiz'd Frame, and a Disposition of corporeal Parts; but) an internal active Principle of his own, which is inseparable from him. So that God is living, or does live (not as the Creatures do, by virtue of a superior sustaining Power; but) absolutely, necessarily, and of himself.

The First Proposition contain'd in this First Article, viz. That there is a living and true God, Dr. Clarke has proved in the Four First Propositions of his Demonstration.

The Second Proposition. See the Fifth Proposi-

tion of the same Book.

The Third Proposition. See the Eighth Proposition of it. For since he has shewn, that God is immaterial, therefore he can have no Body or Parts, and consequently he can have no Passions, which are bodily Affections. But because God, in condescension to human Weakness, is sometimes represented in Scripture, as having the Passions of Love, Anger, &c. therefore the Tenth, Eleventh, and Fourteenth Chapters of the Second Book of Limborch's System may be perused.

The Fourth Proposition. See Bishop Pearson on the First Article, beginning at I believe in God the Father Almight, and ending at Maker of Heaven and

Earth;

Earth; and the Tenth, Eleventh and Twelfth Pro-

positions of Dr. Clarke's Demonstration.

The Fifth Proposition. See Bishop Pearson on the First Article, beginning at Maker of Heaven and Earth, and the last Paragraph of the Seventh Propofition of Dr. Clarke's Demonstration, wherein he confutes the Error of Spinoza.

The Sixth Proposition. See Dr. Clarke's first Paragraph of his Seventh Proposition before men-

gioned.

The Seventh Proposition. See Bishop Pearson on the First Article, from I believe in God the Father, down to I believe in God the Father Almighty; and on the Second Article, from His Only Son, down to Our Lord; and on the Eighth Article, from the Beginning down to the Paragraph which begins thus, Our Sixth and last Affertion (Sufficient to manifest, &c.

The Eighth Proposition is therefore true, because there can be no more Gods than one, according to

the Sixth Proposition.

ion. See the Liftin Proposi-

The SECOND ARTICLE.

Of the Word or Son of God which was made iffer on even wery Man. applicable one

THE Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, of one Substance with the Father, took Man's nature in the Womb of the bleffed Virgin, of her Substance : So that two whole and perfect natures, that is to Say, the Godhead and Manhood, were joyned together in one person, never to be divided, whereof is one Christ, very God and very Man, who truly suffer'd, was crucified, dead and buried .

buried, to reconcile his Father to us, and to be a Sacrifice, not only for original guilt, but also for actual sins of men.

This Article contains Ten Propositions,

1. The Son is the Word of the Father.

2. The Son is begotten from everlafting of the Father.

3. The Son is the very and eternal God.

4. The Son is of one Substance with the Father.

5. The Son took Man's Nature in the Womb of the Bleffed Virgin, of her Substance.

6. By the Son's taking Man's Nature, two whole and perfect Natures, that is to say, the Godhead and Manhood, were joyned together in one Person.

7. The two Natures joyn'd together in one Perfon, are never to be divided.

8. Of those two Natures joyn'd in one Person is One Christ.

9. Christ is very God and Man.

10. Christ truly suffer'd, was crucified, dead and buried, to reconcile his Father to us, and to be a Sacrifice, not only for Original Guilt. but also for Actual Sins of Men.

The First Proposition is evident from John 1. 14. where Christ (who is the Incarnate Son, as the Article afterwards declares) is expresly call'd the Word, that is, the Word of the Father; because he was in the beginning with the Father, v. 2. and is One God with the Father, as the last Proposition of the First Article afferts.

The Second and Third Propositions. See Bishop Pearson on the Second Article, beginning at His only

Son, and ending at Our Lord.

The Fourth is therefore true, because there can be no more than One God, according to the Sixth Proposition of the First Article.

The Fifth and Sixth Propositions. See Bishop

Pearson on the Third Article.

The Seventh Proposition needs no other Proof, besides this single Consideration, viz. That since Christ must ever continue in that Glory which he is possessed of; therefore that Union of the two Natures, by which he is Christ, must ever continue.

The Eighth Proposition is included in the Sixth. The Ninth Proposition is included in the Third

and Fifth.

The Tenth Proposition. See what References I have already made touching Christ's Satisfaction, in the foregoing Directions for Studying a General System or Body of Divinity, p. 16.

The THIRD ARTICLE.

Of the Going down of Christ into Hell.

A S Christ died for us, and was buried: so also it is to be believed, that he went down into Hell.

That Christ died for us, and was buried, we have seen in the Tenth Proposition of the Second Article. Of his Descent into Hell, see Bishop Pear-son on the Fisth Article, down to He rose again.

Here it may not be improper to observe one thing. We learn from Bishop Pearson, that there are different Senses of this Article. One of them is, that Hell betokens the Grave; and consequent-

ly that the Descent into it is the same with Burial. And perhaps there is good Ground to believe, that this was the Original Sense of that Word in this Article. At least I am persuaded, that in Psal. 16. 11. which is quoted and applied by St. Peter, Acts 2. 27, 31. and upon which the Belief of the Descent into Hell is generally grounded, it is to be understood in this Sense. But then 'tis plain, that our Church by the Descent into Hell means something different from the Burial of Christ. For she manifestly distinguishes the one from the other. This is evident from the Words of the Article. The Question therefore is, how that Man who believes that the Word Hell in Pfal. 16. 11. and Acts 2.27,21. betokens nothing but the Grave (as the Reader may perhaps find good Reason to do) can honestly subscribe this Article.

I answer, that the Church excludes no Sense of the Word Hell in this Article, except that which faies, that by Hell is meant the Grave. Wherefore the Church very freely allows us to subscribe this Article in Bishop Pearson's Sense, who saies, that Hell betokens the State of departed Souls. And that our Savior did go into the State of departed Souls, is acknowledged even by those who believe that the Word Hell in Psal. 16. 11. and Acts 2. 27, 21. betokens the Grave. So that tho' they interpret those Texts in the Sense before mention'd, yet they acknowledge the Truth of what the Church allows them to mean by Christ's Descent into Hell. And consequently they may subscribe it. For the Church does not require them to declare, that the Word Hell in Pfal. 16. 11. and Acts 2. 27, 31. fignifies the State of separate Souls: but only to subscribe to the Descent into Hell in general; whether it be prov'd by those, or by any other Texts;

and this they may certainly do in the Sense before

mention'd.

'Tis true, those who subscribe after this manner. must then understand the Word Hell in the Article, in a Sense very different from that in which 'tis us'd in those Texts; and perhaps in a Sense very different from that in which 'twas understood by the greater part of that Convocation which paffed the Article it self: but then it must be remembred, that Words are but arbitrary Signs, and that the Signification of them may by inveterate and allow'd Practice be alter'd, or even chang'd sometimes to the quite contrary, as we find by a Variety of Instances in our own Tongue. And therefore that Person, who subscribes the Word Hell in a Sense which the Church allows (tho' it be different from what it bears in some other Places, or perhaps from what was first intended by the Convoca-

tion it felf) does very honeftly.

It may be objected perhaps, that the Church distinguishes the Descent into Hell, not only from the Burial, but also from the Death of Christ: whereas, if by the Descent into Hell we mean his Departure into the State of separate Souls; then the Death of Christ, and his Descent into Hell, are the same thing; because a Man's dying implies his Departure into the State of Separate Souls. But I answer, that tho' a Man's Departure into the State of separate Souls be the Consequence of Death, confidering that State and Order of things which God has appointed; yet 'tis not Death it felf. For Death betokens only the Separation of Soul and Body; and tis possible in the Nature of the thing, that this Separation may be made, altho' the Parts separated did from the Moment of their Separation cease to be. Wherefore Death and and the Descent into Hell are really distinct in themselves, tho' the one, by virtue of God's Appointment, certainly sollows the other.

The FOURTH ARTICLE.

Of the Resurrection of Christ.

CHRIST did truly rise again from death, and took again his body, with slesh, bones, and all things appertaining to the perfection of man's nature, wherewith he ascended into heaven, and there sitteth until he return to judge all men at the last day.

This Article contains Four Propositions.

1. Christ did truly rise again from Death, and took again his Body, with Flesh, Bones, and all things appertaining to the Persection of Man's Nature.

2. Christ did, with his said Body, Flesh, &c.

ascend into Heaven.

3. Christ shall return from Heaven to judge all Men at the Last Day.

4. Christ sitteth in Heaven, until he return to

judge all Men at the Last Day.

The First Proposition. See Bishop Pearson on the Fifth Article, beginning at He rose again; and the Fourteenth Chapter of the Second Part of the First Volume of Dr. Jenkin's Reasonableness and Certainty of the Christian Religion, and the Twenty eighth Chapter of the Second Volume of the said Book; and the Eleventh Section of Dr. Whitby's General Preface to his first Volume of Annotations.

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The

The Second, Third and Fourth Propositions. See Bishop Pearson on the Sixth and Seventh Articles.

The FIFTH ARTICLE.

Of the Holy Ghoft.

THE Holy Ghost proceeding from the Father and the Son, is of one Substance, Majesty, and Glory, with the Father and the Son, very and eternal God.

This Article contains Three Propositions.

1. The Holy Ghost is very and eternal God.

2. The Holy Ghost is of one Substance, Majefly, and Glory, with the Father and the Son.

3. The Holy Ghost proceedeth from the Father and the Son.

The First and Third Propositions. See Bishop Pearson on the Eighth Article. But concerning the Third, see also Numb. 3. of the Appendix to the Paraphrase with Annotations on the Common Prayer, p. 287, &c.

The Second Proposition is therefore true, because there can be no more Gods than One, according

to the Sixth Proposition of the First Article.

T e SIXTH ARTICLE.

Of the Sufficiency of the Holy Scriptures for Salvation.

HOLY Scripture containeth all things necessary to Salvation; so that what soever is not read therein, nor may be proved thereby, is not to be required of any

man, that it (hould be believ'd as an Article of the Faith, or be thought requisite or necessary to Salvation. In the name of the Holy Scripture we do understand those Canonical books of the Old and New Testament, of whose authority was never any doubt in the Church.

Of the Names and Number of the Canonical Books.

Genesis.

Exodus.

Leviticus.

Numeri.

Deuteronomium.

Folhue.

Fudges.

Ruth.

The I. Book of Samuel.

The II. Book of Samuel.

The I. Book of Kings.

The II. Book of Kings.

The I. Book of Chronicles.

The II. Book of Chronicles.

The I. Book of Esdras.

The II. Book of Esdras.

The Book of Hester.

The Book of Fob.

The Plalms.

The Proverbs.

Ecclesiastes, or Preacher.

Cantica, or Songs of Solomon.

Four Prophets the greater.

Twelve Prophets the less.

And the other Books (as Hierome saith) the Church doth read for Example of Life, and Instruction of Manners; but yet doth it not apply them to establish any Doctrine; such are these following, The

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The III. Book of Esdras. The IV. Book of Eldras. The Book of Tobias. The Book of Judith. The rest of the Book of Hester. The Book of Wildom. Fesus the Son of Sirach. Baruch the Prophet. The Song of the Three Children. The Story of Susanna. Of Bel and the Dragon. The Prayer of Manaffes. The I. Book of Maccabees. The II. Book of Maccabees.

All the Books of the New Testament, as they are commonly received, we do receive and account them Canonical.

This Article contains Six Propositions.

1. Holy Scripture contains all things necessary to Salvation.

2. Whatfoever is not read in Holy Scripture, nor may be prov'd thereby, is not to be requir'd of any man, that it should be believ'd as an Article of Faith, or be thought requisite or necessary to Salvation.

2. In the Name of the Holy Scripture we do understand the Canonical Books of the Old and New Testament, of whose Authority was ne-

ver any Doubt in the Church.

4. The Canonical Books of the Old Testament

are Genesis, Exodus, &c.

4. All the Books of the New Testament, as they are commonly received, we do receive and account them Canonical.

6. The other Books (viz. those which are commonly annex'd to the Old Testament, and which

we do not account Canonical) as Hierome faith. the Church doth read for Example of Life, and Instruction of Manners; but yet doth not apply them to establish any Doctrine. Such are thefe following, the Third Book of Eldras. the Fourth Book of Esdras, &c.

I begin with thee Three last Propositions: But must first observe, r. That by a Canonical Book of Scripture, is meant a Book, which being written by Divine Inspiration, is to be receiv'd by us as a Part of the Canon or Rule of Christian Faith and Practice. 2. That what the Church here calls the Second Book of Esdras, is what we generally call the Book of Nebemiah. For if you look into our old English Bibles, you'll find, that Nehemiah's History and Prophecy goes under the Name of the Second Book of Eldras. These things being promis'd.

The Three last Propositions of this Article are prov'd in that Method and Order which I (a) have propos'd to be taken for the Examination of the Authority of the Holy Scriptures, and the Truth of Christianity, with respect to the Hypothesis of the Deifts. For thereby it appears, 1. That those Books the Old and New Testament which we receive, are truly Canonical; because they are the Word of God, and contain his revel'd Will. 2. That those Books, which the commonly annex'd to the Old Testament, are rejected by us. are not Canonical, because not of Divine Authority.

⁽a) In the foregoing Directions for Studying a general System or Body of Divinity, p. 10.

And whereas it is declar'd, that (as Hierome faith) the Church does read those Uncanonical Books aforesaid, for Example of Life and Instruction of Manners, but yet doth not apply them to establish any Doctrine; 1. St. Ferome does (b) expresly say, what is quoted from him, of the Church in his Daies. His Words are these. Sicut ergo Judith, & Tobiah, & Machabæorum libros legit quidem Ecclesia, sed eos inter canonicas Scripturas non recipit : Sic & hac duo volumina (speaking of Ecclesiasticus and the Book of Wisdom, both which are Apocryphal) legat ad ædificationem plebis, non ad auctoritatem Ecclesiasticorum dogmatum confirmandam. . 2. With respect to our Church's own Practice the same is manifestly true. 2. As for the Lawfulness of our so reading those Uncanonical or Apocryphal Books, see Numb. 2. of the Appendix to the Paraphrase with Annotations on the Book of Common Prayer.

The Canon of the Holy Scriptures being thus

fetled, let us now return to

The First Proposition. See the First Part of the Confutation of Popery.

The Second is the necessary and immediate Con-

fequence of the First.

The Third has somewhat of Difficulty in it. 'Tis well known, that there has been Doubt in the Church of God, both of ancient and later Daies, concerning the Authority of diverse of those Books which we receive and approve as Canonical Scripture. It may be therefore ask'd, How, or in what Sense, it may be truly affirm'd, that there

⁽b) Præfat. in Proverb. Eccles. & Cant. Salom. Tom. 3. p. 692. Parif. 1624.

never was any Doubt in the Church of the Authority of those Canonical Books of the Old and New Testament, which we do understand in the Name of the Holy Scripture, that is, which we do receive and approve as Canonical Scripture, or the inspir'd Word of God?

I answer, That this Part of the Article is manifestly penn'd in Opposition to the Papists, particularly with respect to their then late Determination at the Council of Trent, which in the Fourth Seffion thunders thus; Sacrofancta, Oecumenica, & generalis Tridentina Synodus, in Spiritu Sancto legitime congregata, præsidentibus in ea eisdem tribus Apostolicæ sedis Legatis, boc sibi perpetuo ante oculos proponens, ut sublatis erroribus, puritas ipsa Evangelii in Ecclesia conservetur: quod promissum ante per Prophetas in Scripturis sanctis, Dominus noster Jesus Christus, Dei filius, proprio ore primum promulgavit : deinde per suos Apostolos tanquam fontem omnis, & salutaris veritatis, & morum disciplinæ, omni creaturæ prædicari jussit : perspiciensque hanc veritatem, & disciplinam contineri in libris scriptis, & sine scripto traditionibus, quæ ipsius Christi ore ab Apostolis acceptæ, aut ab ipsis Apostolis, Spiritu Sancto dictante, quasi per manus traditæ, ad nos usque pervenerunt, orthodoxorum Patrum exempla secuta, omnes libros tam Veteris, quam Novi Testamenti, cum utriusque unus Deus sit auctor, necnon traditiones ipsas, tum ad fidem, tum ad mores pertinentes, tanquam vel ore tenus à Christo, vel à Spiritu Sancto dictatas, & continua successione in Ecclesia Catholica conservatas, pari pietatis affectu, ac reverentia suscipit, & veneratur. Sacrorum vero librorum Indicem buic decreto adscribendum censuit; ne cui dubitatio suboriri possit, quinam sint, qui ab ipsa Synodo suscipiuntur. Sunt vero infrascripti, Testamenti Veteris, quinque Moysis, id est, Gene-

And whereas it is declar'd, that (as Hierome faith) the Church does read those Uncanonical Books aforesaid, for Example of Life and Instruction of Manners, but yet doth not apply them to establish any Doctrine; 1. St. Ferome does (b) expresly say, what is quoted from him, of the Church in his Daies. His Words are these. Sicut ergo Judith, & Tobiah, & Machabæorum libros legit quidem Ecclesia. sed eos inter canonicas Scripturas non recipit : Sic & hac duo volumina (speaking of Ecclesiasticus and the Book of Wisdom, both which are Apocryphal) legat ad ædificationem plebis, non ad auctoritatem Ecclesiasticorum dogmatum confirmandam. 2. With respect to our Church's own Practice the same is manifestly true. 2. As for the Lawfulness of our so reading those Uncanonical or Apocryphal Books, see Numb. 2. of the Appendix to the Paraphrase with Annotations on the Book of Common Prayer.

The Canon of the Holy Scriptures being thus

setled, let us now return to

The First Proposition. See the First Part of the Confutation of Popery.

The Second is the necessary and immediate Con-

sequence of the First.

The Third has somewhat of Difficulty in it. 'Tis well known, that there has been Doubt in the Church of God, both of ancient and later Daies, concerning the Authority of diverse of those Books which we receive and approve as Canonical Scripture. It may be therefore ask'd, How, or in what Sense, it may be truly affirm'd, that there

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sis, Exodus, Leviticus, Numeri, Deuteronomium, Fosue, Fudicum, Ruth, quatuor Regum, duo Paralipomenon, Eldra primus, & secundus, qui dicitur Nebemias, Tobias, Judith, Hefter, Job, Psalterium Davidicum centum quinquaginta Psalmorum, Parabolæ, Ecclesiastes, Canticum canticorum, Sapientia, Ecclesiasticus, Isaias, Hieremias cum Baruch, Ezechiel, Daniel, duodecim Prophetæ minores, id est, Osea, Joel, Amos, Abdias, Jonas, Michaes, Nahum, Abacuc, Sophonias, Aggæus, Zacharias, Malachias, duo Machabæorum, primus & secundus: Testamenti Novi, quatuor Evangelia, Secundum Matthæum, Marcum, Lucam, & Joannem: Actus Apostolorum à Luca Evangelista con-Scripti: quatuordecim Epistolæ Pauli Apostoli, ad Romanos, due ad Corinthios, ad Galatas, ad Ephefios, ad Philippenses, ad Colossenses, duæ ad Thessalonicenses, duæ ad Timotheum, ad Titum, ad Philemonem, ad Hebræos: Petri Apostoli duæ, Joannis Apostoli tres, Jacobi Apostoli una, Judæ Apostoli una, & Apocalypsis Joannis Apostoli. Siquis autem libros ipsos integros cum omnibus suis partibus, prout in Ecclesia Catholica legi consueverunt, & in veteri vulgata Latina editione babentur, pro Sacris & Canonicis non susceperit; & traditiones prædictas sciens & prudens contempserit; anathema sit. Omnes itaque intelligant, quo ordine, & via ipsa Synodus, post jactum sidei confessionis fundamentum, sit progressura; & quibus potissimum testimoniis ac præsidiis in confirmandis dogmatibus, & instaurandis in Ecclesia moribus, sit usura.

'Tis plain from the foregoing Decree, that the Council of Trent receives those Books into the Canon which we reject as Apocryphal. Now the Reason of our rejecting them is, because they were not receiv'd as Canonical by the Ancient Church; whereas the Ancient Church did unanimoufly receive those which we do now receive,

I do not fay, that there never was a Man, especially amongst the Heretics, that doubted of, or even rejected, some of those that we receive. Nor do I fay, that every Book which we receive, was from the Beginning received by every Church. But I fay, that the main Body of Orthodox Christians did always receive those Books which we receive, when once they became acquainted with them, and had Opportunity of examining into their Authority. Now the far greater part of these Books were thus univerfally receiv'd in the First and Second Centuries: and others that were at first suspected by some considerable Bodies of Chriflians, who were not as yet acquainted with them. were, after Examination made, receiv'd also by those very Bodies of Christians, and never after either rejected or even suspected by them.

When therefore the Article afferts, That there never was any Doubt in the Church of the Authority of those Books which we receive and approve as Canonical; it must be understood in a limited Sense, not absolutely, but respectively. There have been Doubts concerning some of them; but so few, so short, so small, so inconsiderable, that comparatively, or with respect to the Greatness of the Church's Extent, they are nothing, and none at all.

And in this the Papists as well as our first Reformers agreed. They well knew what Suspicions had been entertain'd in some Churches for a time, concerning some Books which we receive, upon the Account before mention'd; and what Doubts some particular Men have express'd in

in their Writings concerning them. And yet both our Reformers and the Papists did allow, that those Books which we admit into the Canon, were never doubted of in the Church. But in what Sense? Why, they were never doubted of, when once known, by the Church in general, or even by any considerable Part of that diffusive Body. This therefore was infallibly the Meaning of the Compilers of our Article; and they must be understood in this Sense. What is comparatively none, they must be suppos'd here to call none at all; as we often do in common Conversation, and in all forts of Writings. And if this be the Sense of the Article (as it manifestly is) 'tis certainly a found and a true one; as appears from what I have referr'd to touching the Canon of Holy Scripture.

In a Word then, our Church doth in this Propofition deliver the Reason, why she receives some, and rejects others, of those Books which the Papists acknowledge for their Canon of Scripture. She receives those, whose Authority was (comparatively speaking) never doubted of; and she rejects those, whose Authority never was acknowledged by her Predecessors in the Faith.

The SEVENTH ARTICLE.

Of the Old Testament.

both in the Old and New Testament, everlasting life is offer'd to mankind by Christ, who is the only Mediator between God and Man, being both God and Man. Wherefore they are not to be heard, which feign that the Old Fathers did look only for transitory Promises. Althouthe Law given from God by Moses as touching Ceremonies and Rites, do not bind Christian men, nor the civil precepts thereof ought of necessity to be received in any Commonwealth: yet notwithstanding no Christian man whatsoever is free from the obedience of the commandments which are called Moral.

This Article contains Six Propositions.

1. Christ is the only Mediator between God and Man, being both God and Man.

2. Both in the Old and New Testaments Everlasting Life is offer'd to Mankind by Christ.

3. The Old Testament is not contrary to the New, viz. with respect to the Offer of Everlasting Life to Mankind by Christ.

4. They are not to be heard, who feign, that the Old Fathers did look only for transitory

Promises.

5. The Law given from God by Moses, as touching Ceremonies and Rites, doth not bind Christian Men, nor ought the Civil Precepts thereof of Necessity to be received in any Common Wealth.

6. No Christian Man whatsoever is free from the Obedience of the Commandments, which are call'd Moral.

The First Proposition. See the Second Question of Turretin's Locus Duodecimus. Only remember, that by a Mediator in that place the Church means, not barely an Intercessor or Transactor of Business between two Parties, in which Sense Moses was a Mediator between God and the Jews with respect to the Ceremonial Law; but such a Mediator, Intercessor, and Transactor, as can plead the Merit of his own Blood, offer'd up in Man's stead, to reconcile an offended God to sinful Man. In this Sense Christ is the only Mediator between God and Man, being both God and Man.

The Second Proposition. See the Fifth Question of the same Locus Duodecimus of Turretin, and the Fisteenth Chapter of the Second Volume of Dr. Fenkin's Reasonableness and Certainty of the Christian

Religion.

The Third Proposition necessarily follows from the Second. For if Everlasting Life is offer'd to Mankind by Christ in both Testaments; then, with respect to this Offer, they cannot be contrary the one to the other.

The Fourth also is contain'd in the Second, or at

least is the immediate Consequence of it.

The Fifth Proposition. See the Twenty sifth, Twenty sixth and Twenty seventh Questions of Turretin's Locus Undecimus, and the Sixteenth Chapter of the Second Volume of Dr. Jenkin's Reasonableness and Certainty of the Christian Religion.

The Sixth Proposition. See the Second Question

of the same Locus.

The EIGHTH ARTICLE.

Of the Three Creeds.

THE three Creeds, Nice Creed, Athanasius's Creed, and that which is commonly call'd the Apostles Creed, ought throughly to be received and believed: for they may be proved by most certain warrants of holy Scripture.

This Article contains Two Propositions.

r. The Three Creeds, Nice Creed, Athanasius's Creed, and that which is commonly call'd the Apostles Creed, may be prov'd by most certain Warrants of Holy Scripture.

2. The faid Three Creeds ought throughly to be

receiv'd and believ'd.

The First Proposition may be subdivided into Three Branches, as it respects each of the Three Creeds. And,

1. The Apostles Creed may be prov'd by most certain Warrants of Holy Scripture. See Bishop

Pearson's Exposition of it.

2. The Nicene Creed in the Main is the same with that of the Apostles, only somewhat more full and express. But then the several Parts of it do exactly correspond with the respective Parts of the Apostles Creed; and Bishop Pearson has accordingly taken Care to interweave the Exposition of the one with that of the other. However, I think it sit to observe, First, that these Words, Whose Kingdom shall have no end, are taken from Luke 1.33. Secondly, that the Spirit is therefore call'd Lord, because he is very God; and he is therefore call'd the giver of Life, because he regenerates Men, and

is the Author of a Spiritual Life in them; and his speaking by the Prophets is expressly taught, 2 Pet. 1.21. Thirdly, That the Consubstantiality and joint Adoration of the Son and Spirit together with the Father, are the necessary Consequences of the Unity of the Divine Nature.

3. As for the Athanasian Creed, the Propositions to be believ'd are in Substance the same with those in the Apostles and the Nicene Creeds. Wherefore I must once more refer to Bishop Pearson. The true Sense of the damnatory Sentences, &c. may be seen in Numb. 3. of the Appendix to the Paraphrase

with Annotations on the Book of Common Prayer.

I think it proper to add, That when the Church speaks of the Apostles, the Nicene, and the Athanafian Creeds, we are to understand the Whole of those Forms which she exhibits under those Names in her Liturgy. For 'tis well known, 1. That the Apostles Creed has receiv'd various Additions to the Original Form. 2. That the Nicene Creed was enlarg'd by the Constantinopolitan Fathers, and has also with respect to the Filioque been interpolated by the Latin Church. 3. That 'tis probable the Latin Church has also interpolated the Athanasian Creed with respect to the Filiague. This is certain, that there is a Difference between the Copies, relating to the Controversy about the Procession; and that the Greeks contend with the Latins about the true Reading.

The Second Proposition is the manifest Conse-

code of the characteristic of characters and such as

the fixed billed example he regularized a Man, and

quence of the First.

The NINTH ARTICLE.

Of Original or Birth Sin.

RIGINAL Sin standeth not in the following of Adam (as the Pelagians do vainly talk) but is the fault and corruption of the nature of every man, that naturally is ingendred of the ofspring of Adam, whereby man is very far gone from Original righteousness, and is of his own nature inclined to evil; so that the flesh lustetb always contrary to the spirit; and therefore in every person born into this world, it deserveth God's wrath and damnation. And this infection of nature doth remain, yea in them that are regenerated, whereby the lust of the flesh, called in Greek peounua oagnos, which some do expound the wisdom, some sensuality, some the affection, some the desire of the flesh, is not subject to the law of God. And although there is no condemnation for them that believe and are baptized, yet the Apostle doth confess, that concupiscence and lust bath of it self the nature of sin.

This Article contains Four Propositions.

1. Original Sin standeth not in the following of Adam, as the Pelagians do vainly talk, but is the Fault and Corruption of the Nature of every Man, that naturally is ingendred of the Ofspring of Adam, whereby Man is very far gone from Original Righteousness, and is of his own Nature inclined to Evil, so that the Flesh lusteth always contrary to the Spirit.

2. Original Sin in every Person born into this World deserves God's Wrath and Damnation.

doth remain, yea in them that are regenerated, whereby the Lust of the Flesh, called in

Greek ocimua sagnis, which some do expound the Wisdom, some Sensuality, some the Affection, some the Desire of the Flesh, is not subject to the Law of God.

4. Although there is no Condemnation for them that believe and are baptized, yet the Apostle doth confess, that Concupiscence and Lust

hath of it self the Nature of Sin.

The First Proposition. The Words standeth not are in the Latin express'd by situm est. This being

noted,

The Truth of our Church's Account of the Do-Arin of the Pelagians is evident from the express Words of that Heretic and St. Austin's Testimony. The Works of Pelagius are indeed almost all lost; but St. Austin frequently quotes him, particularly he has preferv'd these few Passages, which I shall give you for a Tast. In Adam peccasse omnes, non propter peccatum nascendi Origine attractum, sed propter imitationem, dictum est. Apud D. August. De Nat. & Gratia contra Pelagianos, cap. 9. Non tantum primo homini, sed etiam humano generi primum illud obfuisse peccatum, non propagine, sed exemplo. Apud August. contra Pelagium & Cœlestium de peccato Origin. lib. 2. cap. 15. Sicut sine virtute, ita nos sine vitio procreari. ibid. cap. 41. The foregoing Passages St. Austin cites from Pelagius himself. And the same Do-Arin is attributed to him and his Followers in St. Auftin's own Words. Quantum autem ex aliis comperi, boc ibi fentiunt, quod & mors ifta quæ illic commemorata est, non sit corporis, quam nolunt Adam peccando meruisse, sed animæ quæ in ipso peccato sit : & ipsum peccatum, non propagatione in alios homines exprimo bomine, sed imitatione transisse. D. August. de peccat. Meritis & Remissione contra Pelagianos, lib. 1. cap. 9. Asserentes boc

ter

hoc ideo dictum esse, quod Adam peccaverit primum, in quo de cætero quisquis peccare voluit, peccandi invenit exemplum: ut peccatum scilicet non generatione ab illo uno in omnes homines, sed illius unius imitatione transiret. D. August. de Nuptiis & Concupiscentia, lib. 2. cap. 27. Twere easy to heap up more Authorities; but these are sufficient.

Now this First Proposition has two Branches. The First is Negative, That Original Sin standeth not in the following of Adam, and therein our Church condemns the Pelagians. The Second is positive, That Original Sin is the Fault and Corruption of the Nature of every Man, that naturally is ingendred of the Osspring of Adam, whereby Man is far gone from Original Righteousness, and is of his own Nature inclined to Evil; so that the

Flesh lusteth always contrary to the Spirit.

I begin with the latter. Compare the Ninth and Tenth Questions of Turretin's Locus Nonus, with the whole Third Chapter, and the First Section of the Fourth Chapter, of the Third Book of Limborch's System. You'll perceive, that how much foever they differ about the Imputation of Adam's Sin, and the Explication of some Texts which are usually alledg'd to prove the universal Corruption of Mankind; yet they agree in this, that there is fuch an universal Corruption as our Church maintains. And as Experience teaches us the Truth of what they jointly affert; so some at least of those Texts which are examined by them, bear witness to the same. Then subjoin the Twelfth and Thirteenth Chapters of the Second Volume of Dr. Jenkin's Reasonableness and Certainty of the Christian Religion.

As for the former Branch of this First Proposition, it is the necessary Consequence of the latter. For if there be such an universal Corruption, then Original Sin can't consist in the bare Imitation of our first Parent Adam. 'Tis true, we do in Fact follow his Example; but that is the Effect of Original Sin, and not the thing it self. 'Tis true also, that we might have sinned, if Adam had not done so before us: But Original Sin makes Actual Transgression necessary to those that are desiled with it; so that in our present Circumstances we cannot wholly abstain from Sin, as we might well have done, if a Corruption had not been entail'd upon us.

The Second Proposition has perplex'd many honest Minds; for no other Reason, I am persuaded, but because they have not sufficiently consider'd what our Church afferts. I shall therefore offer

fome Hints.

Upon Supposition, that our Original Corruption had continued in full Force, without any such Restraint, as the Grace and good Providence of God do now afford us; every Man would naturally and necessarily grow worse and worse, and at length become utterly harden'd by a Course of Sin; in consequence of which he could not but have an utter Aversion to that God, in the Enjoyment of whom all rational Happiness consists. Such a Person therefore would be unavoidably miserable; and if he continued ever in that State, would be everlastingly miserable. Nor could God himself hinder it, without changing the Man, from a State of inveterate Wickedness, to a State of sincere Holiness; which is contrary to the Supposition we are now arguing upon.

From hence it follows, that Original Sin doth (that is, the Person infected therewith doth upon the account of it) deserve God's Wrath and Dam-

nation.

nation. For Desert has relation to the Justice of God, confidered by it felf, as diffinct from his other Attributes. And a Creature is then faid to deserve Punishment at God's hands, when the Justice of God either obliges him to inslict, or permits him not to remove, its Punishment. Now the Justice of God cannot but (I will not fay inflict; for in this Case the Punishment or Misery is the unavoidable Consequence of its natural Pollution; but) permit the Punishment or Misery of that Creature to continue, which is a Slave to Sin. Such a Creature therefore must needs deserve God's Wrath. and, as the Consequence thereof, Damnation to all Eternity. Because, unless Mercy prevents it (which is not to be supposed, whilst we talk of Defert, which has a relation to Justice only) it must to all Eternity continue the Object of God's Difpleasure.

Let us therefore always bear in our Minds, that the Punishment of Original Sin is not properly infli-Eted by God; but 'tis permitted to be the Consequence of that State and Order of things which his Wisdom has appointed. So that whatever God has done, with respect to Man, is positively good, and a real Effect of his infinite Love: and as for the dismal Consequences of Original Sin, they are chargeable, not upon God, but upon our first Parents. And therefore, tho' our first Parents were undoubtedly guilty of the utmost positive Injustice, in plunging their Posterity into such dreadful Circumstances; yet God is not to be impeach'd for the bare Permission of that Punishment, which as long as the Creature continues evil, he is not in Justice obliged to remove. For how can that Creature, which is justly odious to God in its own Nature, chal-F 4 no. 193

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lenge God's Justice to make it happy, whilst it

continues odious to him?

Perhaps it may be said, That 'twas unjust in God to appoint such an Order of things, as that One Man's Misery should be the unavoidable Consequence of another's Wickedness. To this I answer, That in Fact God has acted thus in another Instance. For one Man may cripple or otherwife ruin another; and in the prefent Order of Things this is sometimes unavoidable: But surely the Justice of God must not be impeach'd, because he was the Author of that Order. I confess, there is a vast Difference between Temporal and Eternal Misery; but yet it must be observ'd, that as to Misery it self, as oppos'd to Happiness, this vast Difference is not in Kind, but in Degree only. And consequently, if it be really unjust in God to appoint such an Order of Things, that the eternal Misery of one Man depends upon the Will of another: then 'tis as certainly, tho' not equally, unjust for him to appoint such an Order of Things, as that any the smallest Injury should be unavoidably done by one Man to another. For the smallest Injustice is as impossible to God, and as inconsistent with his Justice, as the greatest that can be imagined. And yet, furely no Man will accuse God of Injustice upon the account of this present Order of Things; because whatever is properly his, is a Kindness to us, and all the Irregularity must be charged only on fuch as pervert his Order, and abuse it to the Misery of their Fellow Creatures. Wherefore let the Solution of the one Difficulty be applied to the other. For this Argument against the Justice of God, with respect to Original Sin, has no more Strength in it, than that which may be urg'd with Parity of Reason against ordinary Providence. And the

the Folly of this Argument, as urg'd against ordinary Providence, must therefore be allow'd; because that Holy God, who can't do any Injustice, does certainly suffer such Facts every Day; which may therefore in their own Nature be accounted for, tho' they seem at present insuperable Difficulties to our selves. Surely we ought to resolve all these Proceedings into his unsearchable Wisdom and inexpressible Goodness, of which we receive every Moment of our Lives numberless, fresh and demonstrative Evidences; and which therefore, we may firmly believe, did jointly determin, that the Blessings he intended us by this Order of things, were an over balance to all the Possibilities of

Evil arising from it.

But do Infants also, because they are infected with Original Sin, deferve God's Wrath and Damnation, even tho' they die in their Infancy? For the Arricle faies, that Original Sin deserves God's Wrath and Damnation in every Person born into this World. I answer, That these Words, as full and comprehensive as they feem to be, do notwithstanding fairly admit, if not necessarily require, a Limitation. For the Article manifestly speaks of those only, in whom the Flesh lusteth always contrary to the Spirit, and in whom the pervinua Cagude is not subject to the Law of God. Do but observe the Words of the Article, and the Order of them. The Church saies, that Original Sin is the fault, &c. of every man, &c. whereby man is very far gone from Original righteousness, and is of his own nature inclind to evil; so that the flesh lusteth always contrary to the spirit. Then she adds immediately, And therefore in every person born into this world it deserveth God's wrath and damnation. You see, in the Judgment of our Church, Original Sin doth therefore deferve God's Wrath

Wrath and Damnation in every Person born into this World; because, by Original Sin, that Person is, not only very far gone from Original righteousness, and of his own nature inclin'd to evil, but also the flesh lusteth (in him) always contrary to the spirit. Again. the Church supposes the Case to be such, that Orio ginal Sin doth actually discover it self by mischieyous Effects, in resisting the Divine Will: for she speaks of it, as that which is not subject to the law of God. And can these Phrases with any tolerable Propriety be applied to those Infants, which have as it were a barely Animal Life, and die before the rational Faculties exert themselves, or seem capable of being wrought on and depraved by Original Sin? Can it be faid of fuch Infants, that their Flesh lusteth always contrary to the Spirit, and that their Lust of the Flesh is not subject to the Law of God? I think therefore that the Words of the Article can't be extended farther, than to those who live so long, as to feel the Effects of Original Sin working in them, and producing Evil Actions; and consequently our Church's Doctrin is only this; that Original Sin does deferve God's Wrath and Damnation in every Person born into this World, in whom the Flesh lusteth always contrary to the Spirit, and in whom the pedrupa Cagnos is not subject to the Law of God. Nor do I see, how we can interpret the Article otherwise, without doing Violence to it. 12 fem and agris

However, if any Person thinks, that those very Infants, who die in their Infant State, do deserve God's Wrath and Damnation, upon the Account of their being infected with Original Sin; 1. Because 'tis certainly possible, and perhaps very probable, that Original Sin may have actually depraved their Faculties in consequence of the Union of Body

and

and Soul, even tho' that Depravation doth not appear; 2. Because God can't but detest even the first Seeds of Vice, and hate the Child upon the Account of it (there being now no supposal of Grace to renew its Nature) and confequently cannot vouchfafe it that Enjoyment of himfelf, for which this Pollution disqualifies it; I say, if any Man thinks thus, he may notwithstanding subscribe the Article very honestly. For tho' the Church saies no more; than that every one of those, who live long enough to discover the Fruits of Original Sin in their Actions, deserves God's Wrath and Damnation: yet she does not fay, that fuch as die in their Infancy do not deserve God's Wrath and Damnation upon the Account of Original Sin. She affirms it indeed of none but fuch as live past their Infancy; but she does not deny it of those that die in their Infancy. And therefore he that believes it both of those that do, and those that do not, die in their Infancy, may subscribe what the Church affirms, tho' he believes more than the Church teaches or requires him to fubfcribe.

But tho' Original Sin does in its own Nature thus deserve God's Wrath and Damnation; yet such were the Bowels of Divine Compassion, that God seems to have been oblig'd, by that internal Necessity which his Goodness laid him under, to make those very Creatures the Objects of Mercy, which his bare Justice would have continued under Punishment. Therefore did the second Person of the blessed Trinity, who is God himself, become incarnate, to satisfy Justice, to obtain our Pardon, to rectify our corrupted Nature by the Assistance of Grace, and thereby restore us to Happiness. So that 'tis no Contradiction or Inconsistency to assirm, that tho' we deserv'd God's Wrath and

and Damnation; yet (such was the tenderness of his Nature) God could not but provide Means of Salvation for us. For we deserv'd his Wrath and Damnation, only because we were Sinners; and as long as we continued so depraved, Happiness was impossible to us. But since our Nature could be renew'd, and the Dominion of Sin could be rooted out (the contrivance and persecting of which glorious Change was the Essect of Divine Wisdom) therefore we became Objects of Pity, that is (for infinite Goodness can't restrain it self) of servent Love.

I shall make no farther Enlargements at prefent; because any Person of ordinary Understanding may improve what I have briefly suggested.

The Third Proposition (God help us) is evidently true, as daily Experience teaches us. But see the Eleventh Question of Turretin's Locus Nonus, Numb.

zi. p. 705.

The Fourth Proposition. See the Third Paragraph of Bishop Pearson on the Tenth Article, and the Two first Questions of the Locus Nonus of Turretin's System.

The TENTH ARTICLE.

of Free Well.

THE condition of man after the fall of Adam is such, that he cannot turn and prepare himself by his own natural strength and good works to faith and calling upon God: wherefore we have no power to do good works pleasant and acceptable to God, without the Grace of God by Christ prewenting us, that we may have a good will, and working with us when we have that good will.

For

For the better understanding of this and some following Articles, 'tis necessary to observe, that the Phrase good works may be used and taken in

very different Senses.

Those Works which have no Degree of Imperfection in them, are in their own nature strictly good, and may well bear the Severity of God's Judgment; it being impossible for him to impute Guilt, where there is no Defect. And such Works as these, such strictly good Works, 'twas possible for our first Parents to perform before their Fall: And it had been also possible for us in like manner to perform strictly good Works, had we been preser-

ved in our primitive Integrity.

But alas! by reason of our Original Corruption and Depravity of Nature, 'tis become impossible for us, in our present Circumstances, to perform any Works thus strictly good. For in spite of our utmost Endevors, some Degree of Impersection does and will cleave even to our best Actions; and consequently all our present Works are in their own Nature, in some Respect or Degree, strictly evil; according to the known Rule of the Moralists, Bonum ex causa integra, malum ex quolibet defects. And therefore none of our present Works can in themselves bear the Severity of God's Judgment, who must needs impute Guilt, where there is notorious Desect. For in a Moral Consideration all Desect is materially sinful.

But then those Persons, who can claim a Share in our Savior's Merits by the Terms of the Gospel Covenant, that is, such as are justified by Faith in him, may person such Works, as are, tho not strictly, yet imputatively good; that is, such Works as God is pleased to regard, accept and reward as

good

good for the sake of Christ, by whose all-perfect Righteousness the Defects of justified Persons are supplied, and by whose most precious Blood their

Guilt is washed away.

As for the Works of others, viz. those who are not in a State of Justification by Faith (either because they are not so much as enter'd into Covenant with God by Baptism; or because, tho' they have been baptiz'd, yet they have not a justifying Faith, viz. a Faith working by Love) they do, and must of Necessity continue in their own Nature frictly Evil; and consequently they are Sins. that even those Works which are good in Appearance, such as the Relief of the Oppressed, Temperance, Justice, &c. and which we may call, either (for the Reason above mention'd) speciously good Works, or Works comparatively good (because they are less Evil, and approach nearer to the Rule of Action) those very Works, I say, those speciously or comparatively good Works, which either an Infidel, or a bare formal Professor of Christianity may perform, are in Reality splendida peccata, Acts of Vice under the Disguise of Vertue. For fince none of our Actions can be frictly good; and Actions perform'd by fuch Persons cannot be imputatively good: therefore tho' they are speciously or comparatively good, yet by reason of that Impersection which must needs cleave to them, because 'tis not done away thro' Christ, they are strictly evil, that is, Sins.

I hope, I have express'd my self so clearly, that the Reader throughly understands the foregoing Distinctions and Terms, upon which a great deal depends. I proceed therefore to the Considera-

tion of the Article it self,

This Article contains Two Propositions.

is such, that he cannot turn and prepare himfelf by his own natural Strength and good Works to Faith and Calling upon God.

2. We have no Power to do good Works pleasant and acceptable to God, without the Grace of God by Christ preventing us, that we may have a good Will, and working with us, when we have that good Will.

The First Proposition. The Phrase good works does in this Proposition manifestly denote Works that are only speciously or comparatively good. This being premised, see the Fourth Question of the

Locus Decimus of Turretin's System.

In the Second Proposition, tho' the good Works are said to be pleasant and acceptable to God, yet the Church does not mean that they are strictly good, and consequently pleasant and acceptable to him in their own Nature: but she manifestly means Works imputatively good, towards the Performance of which God's preventing and affisting Grace is undoubtedly necessary. This being premised, the SecondProposition(which is the necessary Consequence of the First, and is therefore connected by the illative Particle wherefore) is treated of by Limborch in the Eleventh and Twelsth Chapters of his Fourth Book, and Dr. Whithy in his Appendix to the Sixth Chapter of the Second Epistle to the Corinthians, down to Secondly, to explain as far, &c.

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The ELEVENTH ARTICLE.

Of the Justification of Man.

WE are accounted righteous before God, only for the merit of our Lord and Savior Jesus Christ by faith, and not for our own Works or deservings. Wherefore that we are justified by Faith only, is a most wholsom Doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification.

This Article contains Four Propositions.

1. We are not accounted righteous before God

for our own Works or Deservings.

2. We are accounted righteous before God only for the Merit of our Lord and Savior Jesus Christ.

3. We are accounted righteous before God, only for the Merit of our Lord and Savior Jesus

Christ by Faith.

4. That we are justified by Faith only, is a most wholsom Doctrin, and very full of Comfort, as more largely is expressed in the Homily of Justification.

Our Church expressly refers to the Homily of Justification for a more full Explication of the Doctrin of this Article. And what the Church cals the Homily of Justification, is the Third Homily in the First Book, entituled, Of the Salvation of all Mankind. For in the said Homily the Doctrin of Justification is declared and established; nor is there any other Homily which bears the Title of Justification. That Homily of Salvation there-

therefore ought in any wife to be carefully perus'd, before a Man passes a Judgment upon the Doctrin of this Article.

Now whosoever has read the aforesaid Homily. must have observed, 1. That (in how different Senses soever the Word may be used in either Scripture or other Writers) yet our Church does in this Homily, and confequently in this Article also, by Justification most certainly mean being in a State of Favor with God, being accounted righteous before him, having our Sins forgiven, so that they shall not be imputed to us. 2. That when our Church condemns the Doctrin of Justification by Works, she does not deny the Necessity of our living in Obedience to God's Laws, as that withour which we cannot possibly be faved; but she denies, that any Works of ours are strictly good, or have a real Worth of their own, fo as to merit or deserve Remission of our Sins upon their own account. 3. That by Faith our Church means not the bare Act of Believing, as separate from other Instances of Obedience; but a lively Faith, a Faith that works by Love, and is accompanied with every Branch of Gospel Holiness. 4. That when she afferts and maintains Justification by Faith, she does not mean, that Faith is of it self meritorious, or can deserve Remission of Sins at God's hand; but that we do by Faith lay hold upon the Merits of Christ, by whom alone our Peace with God is made, and for whose Sake alone we are justified. Faith therefore is the Instrument by which a Man applies to himself the Virtue of Christ's Sacrifice. And consequently, 5. When the Church teacheth Justification by Faith only, she does in reality mean the very same, as if she had faid, We are justified by Christ only, that is,

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to use (a) her own Expressions, We put our Faith in Christ, that we be justified by him only, that we be justified by God's free Mercy, and the Merits of our Savior Christ only, and by no Virtue and good Works of our own, that is in us, or that we can be able to have, or to do, for to deserve the same: Christ himself only being the Cause meritorious thereof.

From whence it follows, that when Justification by Faith, is by our Church oppos'd to Justification by Works, the Word By is used in different Senses. and consequently the Opposition is not exact. For Works are by our Adversaries consider'd as the meritorious Cause of Justification, and the Word By expresses their meritorious Causality: whereas Faith is not by us consider'd as the meritorious Cause of Justification (and consequently the Word By does not express their meritorious Causality) but as the Instrument by which Christ's Satisfaction is applied to particular Persons, and consequently the Word By, when applied to Faith, expresses (what I may call) the instrumental Causality, or the applicatory Cause of our Justification. Wherefore, when our Church faies, we are justified by Christ's Merits only, in Opposition to our Adversaries, who fay, we are justified by our own Works (in what Meafure or Degree, is another Question) there is a direct Opposition; and then the Word By in both contradictory Oppositions is used in the same Sense: but not otherwise.

From what has been said, our Church's Intention and Doctrin about Justification by Faith are abundantly manifest, tho' they are unhappily worded. And the Truth is, St. Paul having spoken so much of Justification by Faith, in a Sense which the Compilers of our Articles and Homilies do not

feem

⁽a) Hamily of Salvation, Third Part, near the beginning.

feem throughly to have understood, occasion'd them, in Opposition to a most notorious Falshood and most pernicious Doctrin of the Papists, to express the real Truth in the Apostle's own Phrase; but in a Sense, tho' in no wise contrary to, yet somewhat different from, what he (as later Writers have evidently shewn) did most certainly intend thereby.

These things being premis'd, I proceed to the

Propositions contain'd in this Article.

The First Proposition. The Reason of it is plain, because (according to what I observed upon the foregoing Article) our own Works are not strictly good. But see the Second Question of Turretin's Locus De-

cimus fextus.

The Second Proposition. See the same Author in the Third Question of the same Locus. For since our own Works are excluded in the foregoing Question, and there is no Pretense of any other Mediator; there fore we are justified by Christ only.

The Third Proposition. See the same Person in

the Seventh Question of the same Locus.

The Fourth Proposition is the necessary Consequence of the other Three. For if the Doctrin of Justification, as taught in the Homily referred to, is proved in the forecited Places of Turretin; 'tis consequently wholsom, because true, and founded on the Holy Scriptures. And it cannot but be full of Comfort also, because it assures us of Happiness upon such infallible Grounds, as the Malice of Men and Devils can't affect or undermine.

The Reader should also compare the Fourth Chapter of the Sixth Book of Limborch's System, with those Parts of Turretin which I have just now

referr'd to.

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The TWELFTH ARTICLE.

Of good Works.

A LBEIT that good works, which are the fruit of faith, and follow after Justification, cannot put away our fins, and endure the severity of God's judgment; yet are they pleafing and acceptable to God in Christ, and do spring out necessarily of a true and lively faith, insomuch that by them a lively faith may be as evidently known, as a tree discerned by the fruit.

This Article contains Four Propositions.

r. Good Works are the Fruits of Faith, and follow after Justification.

2. Good Works cannot put away our Sins, and endure the Severity of God's Judgment.

3. Good Works are pleasing and acceptable to

God in Christ.

4. Good Works do spring out necessarily of a true and lively Faith, infomuch that by them a lively Faith may be as evidently known, as a Tree discerned by the Fruit.

For the better understanding this Article, the Terms and Distinctions premised in the Tenth Article must be carefully observed. It must also be farther noted, 1. That our Church does not allow any Works, which are done before Justification, to be fo much as imputatively good; as appears from the Thirteenth Article. 2. That by faith, in the former Part of this Article, our Church means a lively faith, as the expresses her felf in the latter Part of it. 2. That those Works which she calls good, meaning that they are imputatively such, are Works performed in Obedience to God's Commandments. These things being premised, whoth God his reconciled us in

The First Proposition has Two Branches. First Good Works (that is, Works imputatively good, and perform'd in Obedience to God's Commandments) are the Fruits of Faith. See the Tenth Chapter of the Fifth Book of Limborch's System. Secondly, good Works follow after Justification, that is, those Works or Instances of Obedience to God's Commandments, which follow after Justification, are imputatively good. See the Fourth Question of Tur-

retin's Locus Decimus septimus.

The Second has also Two Branches, the last of which depends on the First. Good Works cannot endure the Severity of God's Jugdment. That is, Because those Works, which we perform, are not frietly good, tho' they are speciously or comparatively such; therefore they cannot in themselves, or upon their own account, or real and intrinsic Worth, endure the Severity of God's Judgment, which must needs discover and condemn the Impersection of them. See the Second Question of Turretin's Locus Decimus septimus. From whence it necessarily follows, that good Works cannot put away our Sins, or merit our Pardon for former evil Actions. For that which is it self so imperfect, as in its own Nature to need Pardon; can't merit Pardon for fomething elfe.

The Third Proposition. | See the Third Question of Turretin's Locus Decimus Septimus. For God can't be supposed to have made that necessary to Salvation, which is not pleasing and acceptable to himfelf. And that good Works are pleasing and acceptable to God in Christ, is evident. Because, fince they cannot of themselves endure the Severity of God's Wrath, they can't be pleasing and accepta-

ble to him on their own account; but are such for the Sake of him in whom God is well pleased with us, even Christ, by whom God has reconciled us to himself.

The Fourth Proposition is in effect the same with

the former Branch of the First.

The THIRTEENTH ARTICLE.

Of Works before Justification.

W ORKS done before the grace of Christ, and the inspiration of his Spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesu Christ, neither do they make men meet to receive grace, or (as the School-authors say) deserve grace of congruity: year rather, for that they are not done as God has willed and commanded them to be done, we doubt not but they have the nature of sin.

This Article contains Three Propositions.

works done before the Grace of Christ, and the Inspiration of his Spirit, are not pleasant to God, forasmuch as they spring not of Faith

in Jesu Christ.

2. Works done before the Grace of Christ, and the Inspiration of his Spirit, do not make Men meet to receive Grace, or (as the School-Authors say) deserve Grace of Congruity.

3. Works done before the Grace of Christ, and the Inspiration of his Spirit, for that they are not done as God hath willed and commanded

them to be done, have the Nature of Sin.

For

For the Words yea rather, the Latin Copy reads Immo; fo that the Word rather is not comparative. but the Church directly affirms, that fuch Works have the Nature of Sin, as the Latin necessarily imports, and the following Expression, we doubt not, manifestly implies. And indeed, yea, rather does both here, and in the Twenty second Article, mean the same as yea, on the contrary. This is evident from the Context of both Places.

The First Proposition. Since Works done before the Grace of Christ, and the Inspiration of his Spirit, are neither strictly nor imputatively good (the Meaning of which Expressions I explained under the Tenth Article) they cannot be pleasant to God; foralmuch as they spring not of Faith in Fesu Christ. For if they did spring of Faith in Jesu Christ, they would be done by his Grace, and through the Inspiration of his Spirit; and confequently they would be imputatively good, and for that Reason pleasant to God. See also Turretie's Fourth Question of his Locus Decimus septimus.

The Second Proposition. That which is sinful. needs Pardon, but can deserve Nothing. See also the Fifth Question of the same Locus of Turretin.

The Third Proposition. Since Works done before the Grace of Christ, and the Inspiration of his Spirit, are neither frictly nor imputatively good; they must needs be sinful, or have the Nature of Sin. And that for this Reason, viz. Because they are not done as God hath willed and commanded them to be done. For had they been done, as God hath willed and commanded, that is, according to the Gospel Rule; they would have been imputatively good thro' Faith in Chrift, and consequently not G 4 tinful:

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finful; fince tho' they are strictly finful in themfelves, yet their Imperfection is removed thro' Faith.

The FOURTEENTH ARTICLE.

Of Works of Supererogation.

VOLUNTARY works besides, over and above God's commandments, which they call works of Supererogation, cannot be taught without arrogancy and impiety. For by them men do declare, that they do not only render unto God as much as they are bound to do, but that they do more for his sake than of bounden duty is required: whereas Christ saith plainly, when ye have done all that are commanded to you, say, We are unprositable servants.

This Article, properly speaking, contains but One Proposition, the latter Part being only a Confirmation or Proof of what is afferted in the former. See Limborch's System, Book the Fifth, Chapter the Seventy seventh, Sect. 17, 18. and the Fourth Question of Turretin's Locus Undecimus.

The FIFTEENTH ARTICLE.

Of Christ alone without Sin.

HRIST in the truth of our nature was made like, unto us in all things (sin only excepted) from which be was clearly void, both in his slesh and in his spirit. He came

to be a Lamb without spot, who by sacrifice of him. felf once made, should take away the fins of the world, and sin (as St. John saith) was not in him. But all we the rest (altho' baptized and born again in Christ) yet offend in many things, and if we say we have no sin, we deceive our selves, and the truth is not in us.

This Article contains Four Propositions.

1. Christ in the Truth of our Nature was made like unto us in all things (Sin only excepted) from which he was clearly void, both in his Flesh and in his Spirit.

2. He came to be a Lamb without a Spot, who by Sacrifice of himself once made, should take

away the Sins of the World.

2. Sin (as St. 70bn faith) was not in Christ.

4. All we the rest (altho' baptized and born again in Christ) yet offend in many things. and if we say we have no Sin, we deceive our felves, and the Truth is not in us.

there and therefore they are to be come The First Proposition. See Bishop Pearson on the Third Article, from the Beginning down to Born

of the Virgin Mary.

The Second Proposition. That Christ was a Lamb without Spot, and consequently that he came to be fuch, St. Peter expresly affures us, I Pet. 1.19. That he came to be a Lamb without Spot, who should take away the fins of the world, is evident from I fohn 3.5. where we are told, that Christ was manifested to take away our fins. That he took away the Sins of the World by the Sacrifice of himself, is evident from the Author to the Hebrews, who faies, Chapter 12. v. 12. that our Savior suffered without the Gate, that be might sanctify the people with his own bloud. And that Christ's Sacrifice of himself was but

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but once made, will appear in the Second and Third Propositions of the Thirty first Article.

The Third Proposition. St. 7ohn saies, 1 Epist.

Chap. 2. v. 5. in bim is no fin.

The Fourth Proposition. The former Branch of it is evident from the latter, which is the express Affertion of St. John, 1 Epist. Chap. 1. v. 8. Flak Article conceaus Four Propositions.

and The SIXTEENTH ARTICLE.

oriv . of Of Sin after Baptism.

all onto prodoct toould take TOT every deadly fin willingly committed after Baptism is sin against the Holy Ghost, and unpardonable. Wherefore the grant of repentance is not to be denied to such as fall into sin after Baptism. After we have received the Holy Ghoft, we may depart from grace given, and fall into fin, and by the grace of God we may arise again, and amend our lives. And therefore they are to be condemned which fay, they can no more sin as long as they live here, or deny the place of forgiveness to such as truly repent.

This Article contains Four Propositions.

1. Not every deadly Sin willingly committed after Baptism, is Sin against the Holy Ghost, and unpardonable.

2. The Grant of Repentance is not to be denied

to fuch as fall into fin after Baptifm.

3. After we have receiv'd the Holy Ghoft, we may depart from Grace given, and fall into Sin, and by the Grace of God we may arise again, and amend our Lives.

4. They are to be condemn'd which fay, they can no more fin as long as they live here, or

deny

deny the place of Forgiveness to such as truly repent.

Concerning this Article in general, See Mr. Plaifere's Appello Evangelium, Part 3. Chap. 16. p. 291, &c.

The First Proposition. Touching the distinction of mortal and venial Sin, see Limborch's System, Book the Fourth, the Fourth Chapter, Sect. 19,20,21,22. 22. That every deadly Sin willingly committed after Baptism is not unpardonable, see the Fifth Book of Limborch's System, Chapter the Eighty fifth. And confequently every fuch deadly Sin can't be the Sin against the Holy Ghost; because the Sin against the Holy Ghost is unpardonable, Matth. 12. 31,32. Tho' by the way, it must be observed, that our Church does not determin, what the Sin against the Holy Ghost is, nor need any Person be able to determin it in order to his Satisfaction touching this Proposition; since the Argument already offer'd plainly proves, that every deadly Sin willingly committed after Baptism is not the Sin against the Holy Ghost.

The Second Proposition is the necessary Consequence of the First. For who shall dare to deny Repentance, that is, to deny the Possibility of Repentance, in those Cases, wherein God, who alone has Power so to do, has not made it impossible?

The Third Proposition. That we may depart from Grace given, and fall into Sin, after we have received the Holy Ghost, see the Fifth Book of Limborch's System, from the Eightieth Chapter to the Eighty fourth inclusively: and that by the Grace of God we may arise again, and amend our Lives, appears from the First Proposition.

The

920 Directions for Studying Art. XVII.

The Fourth Proposition necessarily follows from the Third.

The SEVENTEENTH ARTICLE,

serning this Article in general, 1888 Mr.

Of Predestination and Election.

PREDESTINATION to life, is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hatb constantly decreed by his counsel, secret to us, to deliver from curse and damnation those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to bonor. Wherefore they which he endued with so excellent a benefit of God, he called according to God's purpose by his spirit working in due season: they thro' grace obey the calling: they be justified freely: they he made sons of God by adoption: they he made like the image of his only begotten son Jesus Christ: they walk religiously in good works, and at length by God's mercy they attain to everlasting felicity:

As the godly consideration of Predestination and our Eledion in Christ, is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the spirit of Christ, montifying the works of the steph, and their earthly members, and drawing up their mind to high and beavenly things; as well because it doth greatly establish and consum their faith of eternal salvation, to be enjoyed through Christ, as because it doth fervently kindle their love towards God: so for curious and carnal persons, lacking the spirit of Christ, to have continually, before their eyes the sentence of God's Predestination, is a most dangerous downfal, whereby the devil doth thrust them either into desperation, or into wretchlesness of most unclean

living, no less perilous than desperation.

Furthermore,

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Furthermore, we must receive God's promises in such wise, as they be generally set forth to us in Holy Scripture: and in our doings, that will of God is to be followed, which we have expressly declared unto us in the word of God.

For the right understanding of this Article, I intreat the Reader seriously to consider the Twenty first Chapter of the Third Part of Mr. Plaisere's Appello Evangelium, p. 334, &c. which when he has

done, he may peruse what follows.

The Doctrin of Predestination has fill'd many Volumes of Controversy; and the English Patrons of the several Schemes or Hypotheses have endevor'd to shew, that the Church of England does in this Article, either plainly maintain, or at least

not contradict, their respective Opinions.

Now that the Doctrin of our Church is in some Places utterly irreconcilable with the absolute and irrespective Predestination of both the Supralaplarians and Sublapfarians, is to me indisputably clear. For, First, The Church prays to God, just before a Child is baptiz'd, that it may receive the fulness of his Grace, and ever remain in the Number of his faithful and elect Children; and after 'tis baptiz'd, she thanks God. that 'tis regenerated with his Holy Spirit. And yet furely all Children that are baptiz'd, are not fav'd. Wherefore, in our Church's Judgment, some Persons that had receiv'd the fulness of God's Grace, and were Elect, and regenerated with the Spirit, do afterwards fall away. Secondly, In the Burial Office, we pray God, that he would not fuffer us in our last Hour for any Pains of Death to fall from him. This Petition is to be faid by the Elect, if there be any fuch amongst us. 'Tis possible therefore, in the Judgment of our Church, for those that are Elect, not

barely to fall from God, but even to fall from him

in their last Hour, that is, totally and finally.

Now these Particulars, not to mention others, do in my Opinion destroy all absolute Predestination; insomuch, that could I think absolute Predestination true (whether in the Supralapsarian or Sublapsarian Way) I could not subscribe to the Use of the Liturgy. Wherefore, the I do by no means censure such absolute Predestinarians, as think the foregoing Particulars consistent with their Notions, and do conform accordingly: yet I must own, I do not see how I could get over those Difficulties, were I persuaded of the Truth of their Notions. And consequently I must, till I receive greater Light, believe that our Church condemns those Notions, by injoining and afferting such things as are irreconcilable to them.

But then, with respect to this Seventeenth Article, I do not determin, whether our Church does condemn absolute Predestination, or no. If those who maintain it, think themselves able to reconcile this Article to their Doctrin, I am satisfied: tho' I must add, that I will not be bound to do the same. As for conditionate Predestination (if she does not affert or favor it, yet) that the Church does not in this Article condemn it, Mr. Plaifere has demonstrated, in the Chapter before mention-

ed, beyond all possibility of Contradiction.

And indeed, 'tis to me a most astonishing thing, that the Patrons of absolute Predestination are able to persuade themselves, as they very frequently and considently maintain, that conditionate Predestination is condemned in this Article by our Church. For every body that understands their Notions, must be forc'd to see, one would think, that there is not one Syllable in this Article, but

what

what the Patrons of conditionate Predestination most heartily approve and teach. 'Twould be endless to enumerate all the Authorities, by which this might be made appear. Let it therefore fuffice, that the only Part wherein any Difficulty can be pretended, is the First Paragraph; and that Arminius himself (not to mention others his profess'd Followers) does manifestly affere every Branch of it, as appears from his own Words quoted in the (a) Margin, which the Reader may eafily comsign ideas Theologi. Minus generall notions confilery

ler, quarenus de genere circa creaturas resionaies fervantes

(a) Atque hactenus quidem, cum eas sententias declaraverim. que circa Articulum de Prædestinatione in Ecclesiis nostris. atque etiam in Academia Leidensi inculcantur, atque à me improbantur: fimul vero etiam rationes meas produxerim, cur eo modo de illis judicem; deinceps meam ipfius fententiam in medium proferam: quæ talis est, ut ego quidem arbitrer eam verbo Dei quam maxime confirmem esse.

Primum & absolutum Dei decretum, de homine peccatore fervando, effe, quo decrevit Filium fuum Jesum Christum ponere in Mediatorem, Redemptorem, Salvatorem, Sacerdotem & Regem; qui peccatum morte sua aboleat, amissam salutem

obedientia sua impetret, & virtute sua communicet. Secundum præcisum & absolutum Dei decretum esse, quo decrevit refipiscentes & credentes in gratiam recipere, cosque perseverantes ad finem usque, salvos facere in Christo, propter Christum, & per Christum; impænitentes vero & infideles in peccato & fub ira derelinquere, atque damnare tanquam alienos à Christo.

Tertium Dei decretum est, quo decrevit media ad resipiscentiam & sidem necessaria sufficienter & efficaciter administrare. Hanc administrationem institui juxta sapientiam Dei, qua scit, quid misericordiam & severitatem suam deceat, itemque juxta justitiam ejus, per quam paratus est, sapientiæ suæ

præscriptum sequi atque executioni mandare.

Hinc sequi quartum Decretum, quo decrevit singulares & certas quasdam personas salvare & damnare. Atque hoc decretum præscientiæ Dei innititur, qua ab æterno scivit, quinam juxta ejuscemodi administrationem mediorum ad conversionem & fidem idoneorum, ex præveniente ipsius gratia credituri erant. erant, & ex subsequente gratia perseveraturi ; quive vero etiam non erant credituri & perseveraturi. Declaratio Senten. p. 119.

imer illies opera, Lugd. Bat. 1629.

I. Decretum hoc Prædestinationem vocamus; Græce 709opuquova verbo resoci esv, quod fignificat, determinare, constituere, discernere aliquid anteaquam illud agas. Secundum hanc generalem notionem Prædestinatio Deo tributa erit Decretum ejus de omnium rerum Gubernatione, quam Providentiam appellare folent Theologi. Minus generali notione confiderari folet, quatenus in genere circa creaturas rationales servandas vel damnandas spectatur, puta Angelos & homines. Strictius de hominum Prædestinatione sumitur, & tunc etiam dupliciter ofurpari consuevit : alias enim ad utrosque tum electos, tum reprobos accommodatur; alias ad folos Electos restringitur, & tunc oppositam habet Reprobationem. Nos hoc postremo fignificatu, quo illam ubique fere Scriptura usurpat, de Præ-destinatione agemus.

II. Prædestinatio itaque, ad rem quod attinet ipsam, est Decretum Beneplaciti Dei in Christo, quo apud se ab æterno statuit fideles, quos fide donare decrevit, justificare, adoptare, & vita eterna donare ad laudem gloriose gratie sue.

III. Genus Prædestinationis Decretum ponimus, quod pei De. อาง & Bouldin ซึ่ง Selnuar & Ges Scriptura appellat; & Decretum non Legale, secundum quod dicitur, qui fecerit ea homo vivet in illis: sed Evangelicum, cujus Hic est Sermo; Hæc est voluntas Dei, ut omnis qui videt Filium, & credit in illum, habeat vitam æternam; & propterea Decretum hoc est perem-ptorium & irrevocabile, quia Evangelio continetur totius consilii Dei de salute nostra extrema patesactio.

IV. Causa est Deus secundum beneplacitum seu benevolum affectum voluntatis sua, quo motus in se & apud se decretum illud fecit. Hoc Beneplacitum non modo excludit omnem causam, quam ab homine sumere potuit, aut sumere fingi potuit: verum etiam amolitur quicquid in homine vel ab homine erat, quod Deum juste permovere poterat, ne Decretum illud gratio-

fum faceret.

V. Decreti illius Fundamentum ponimus Jesum Christum, Mediatorem Dei & hominum, in quo Patri bene est complacitum, in quo Deus mundum sibi reconciliavit, non imputans ipsis peccata illorum, quem Deus peccatum fecit, ut nos essemus justitia Dei in illo: per hunc debuit justitia sæculorum adduci, adoptio fuch Comparison he cannot but observe an exact

adoptio acquiri, Spiritus gratiæ & fidei impetrari, vita æterna comparari, omnisque benedictionum spiritualium plenitudo præparari: quorum communicatio prædestinatione erat decernenda. Hic etiam caput constitutus est a Deo omnium illorum, qui istorum bonorum communionem sunt divina Prædestinatione accepturi.

VI. Decreto isti æternitatem tribuimus, quia Deus nihil in tempore facit, quod ab æterno facere non decreverit. Nota enim sunt Domino Deo nostro omnia opera sua ab ævo, & elegit nos in Christo antequam jacerentur fundamenta mundi: secus

Deo mutatio impingitur.

VII. Objectum seu materiam Prædestinationis duplicem ponimus: cum res divinas, tum personas, quibus illarum communicatio est hoc decreto prædestinata. Res illæ ab Apostolo generali vocabulo Benedictionum Spiritualium appellantur: quales sunt in hac vita Justificatio, Adoptio in filios, Spiritus gratiæ & Adoptionis; denique post hanc vitam, vita æterna: quæ omnia gratiæ & gloriæ nominibus comprehendi solent & enunciari in scholis Theologorum. Personas circumscribimus voce sidelium, quæ peccatum præsupponit: nam in Christum non credit nist peccator, & qui se peccatorem agnoscit. Inde benedictionum illarum plentitudo, earumque sacta in Christo præparatio, non nist peccatoribus necessaria erat. Fideles aurem dicimus non qui tales propriis meritis aut viribus erant futuri, sed qui Dei benesicio gratuito & peculiari in Christum erant credituri.

VIII. Forma est ipsa bonorum istorum sidelibus decreta communicatio, sideliumque in mente Dei præexistens & præordinata ad Christum caput istorum relatio & ordinatio: cujus fructum percipiunt ex reali & actuali cum Christo capite suo unione, hic gratiosum per unionis inchoationem & provectionem, in sutura vita gloriosum per unionis persectam consummationem.

IX. Finis Prædestinationis est laus gloriosæ gratiæ Dei; quum enim gratia seu gratuitus Dei amor in Christo Prædestinationis causa sit, æquum est ut illi eidem omnis istius actus gloria cedat.

X. Hoc autem Prædestinationis Decretum est secundum electionem, ut inquit Apostolus, quæ Electio cum necessario inferat Reprobationem, hinc Prædestinationi contraria opponitur H

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Reprobatio, que etiam Abjectio dicitur, descriptio ad damna-

tionem, & constitutio ad iram.

XI. Illam autem ex lege contrariorum definimus Decretum iræ seu severæ voluntatis Dei, qua ab æterno statuit insideles, qui culpa sua & justo Dei judicio credituri non sunt, ut extra unionem Christi positos, condemnare ad mortem æternam, ad

declarandam iram & potentiam fuam.

XII. Quanquam fide in Jesum Christum peccatorum omnium remissio impetretur, & peccata non imputentur credentibus: tamen Reprobi non tantum infidelitatis, per cujus contrarium poterant evadere pænam reliquis peccatis commeritam, sed etiam peccatorum adversus legem perpetratorum pænam pendent exitii æterni à facie Domini & potente gloria ipsius.

XIII. Utrique huic Decreto, tum Prædestinationis, tum Reprobationis, sua subjungitur exequutio, cujus actus eo ordine peraguntur, quo in decreto ipso & à decreto sunt ordinati : objectaque tum decreti tum exequutionis sunt eadem prorsus uni-

formia, sive eadem ratione formali vestita.

XIV. Hujus doctrinæ ita ex Scripturis traditæ magnus est usus. Servit enim gloriæ gratiæ Dei adstruendæ, assistis conficientiis solandis, impiis percellendis, & securitati illorum excutiendæ. Adstruit autem gratiam Dei, cum totam laudem Vocationis, Justificationis, Adoptionis & Glorificationis nostræ solius Dei misericordiæ transcribit, ademptam viribus, operibus æ meritis nostris. Consolatur conscientias cum tentatione lustantes, quando illas de gratiosa Dei in Christo ab æterno ipsis decreta, & in tempore præstita, æternumque duratura benevolentia, certiores reddit, eamque non ex operibus, sed ex vocante sirmam ostendit. Valet ad terrendos impios, quia docet irrevocabile esse Decretum Dei de insidelibus, & qui veritati non obtemperant, obediunt autem mendacio, æterno exitio adjudicandis.

XV. Et propterea non modo intra privatos parietes & in scholis, sed etiam in cœtibus Sanctorum in Ecclesia Dei sonare debet hæc doctrina: hac tamen cautione observata, ut extra Scripturas nihil de illa doceatur, modo Scripturis usitato proponatur, & ad eundem sinem, quem Scriptura illam tradens propositum habet, referatur; quod nos secisse cum bono Deo

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arbitra-

In fhore, the Case stands thus. The Patrons of absolute Predestination, and the Patrons of conditionate Predestination, do jointly affert, that there is a Predestination to Life, and that the said Predestination to Life is the everlasting Purpose of God, whereby, (before the Foundations of the World were laid) he has constantly decreed by his Counsel, secret to us, to deliver from Curse and Damnation those whom he has chosen in Christ out of Mankind, and to bring them by Christ to everlasting Salvation, as Vessels made to Honor. They are alfo agreed, that they who be endued with fo excellent a Benefit of God (that is, they who are predestinated) be called according to God's purpose by his Spirit working in due season: they thro' grace obey the calling: they be justified freely : they be made sons of God by adoption : they be made like the Image of his only begotten Son Jesus Christ: they walk religiously in good works, and at length by God's mercy they attain to everlasting felicity. Thus far, I say, both Parties are agreed. But wherein then do they differ? Why, 1. Concerning the Ground of this Predestination, viz. Whether those Persons whom God has chosen in Christ out of Mankind, and whom by his everlasting Purpose, before the Foundations of the World were laid, he has conftantly decreed by his Counfel, fecret to us, to deliver from Curse and Damnation, and bring them by Christ to everlasting Salvation, as Vessels made to Honor; were therefore fo elected and predestinated, because God foresaw H 2

arbitramur, cui sit gloria in Ecclesia per Christum Jesum in omnes ætates seculi seculorum, Amen. Disp. 15. p. 283, 284, 285.

See also Disp. 40, 41, 42, 43. p. 389—394. which are too long to be inserted: nor could I have prevail a upon my self to insert so much as I have done already, were it not to convince the most obstinate by producing such sull and plain Testimonies.

their Obedience, that is (as we usually speak) propter fidem pravisam, or no; 2. (as the Consequence of the former) Whether none be called according to God's Purpose by his Spirit working in due season, but such as through Grace obey the Calling, are justified freely, or and whether all that did for a while obey the Calling, and were justified freely, and made God's Sons by Adoption, and made like the Image of Christ, and walked religiously in good Works; whether all these, I say, must necessarily persevere, so as at length by God's Mercy to attain to everlasting Felicity. These are the Points, about which the Patrons of absolute Predestination, and the Patrons of conditionate Predestination, do constantly and widely differ.

Now with respect to the first Point in dispute, the Patrons of conditionate Predestination affirm, that the Elect were predestinated, because God foresaw their Obedience, that is, propter fidem pravisam: whereas the Patrons of absolute Predestination utterly deny this, and affirm, that the Elect were Predestinated (whether in the Supralapsarian or Sublapfarian Way, it matters not at prefent) by virtue of an absolute Decree, without any regard to that foreseen Faith and Practice, which the others affirm to be the only Ground of Difference between those that are predestinated to Life, and those that are reprobated or predestinated to eternal Death or Damnation. And with respect to the fecond Point in dispute, the Patrons of absolute Predestination maintain, that none are called according to God's Purpose by his Spirit working in due feafon, but fuch as thro' Grace obey the Calling, and are justified freely, and are made Sons of God by Adoption, and are made like the Image of his only begotten Son Jesus Christ, and walk religiously

ligiously in good Works, and at length by God's Mercy attain to everlasting Felicity: Whereas the Patrons of conditionate Predestination maintain, that of those who were called according to God's Purpose by his Spirit working in due season, r. Some might thro' their own Fault not at all obey that Calling, ox. 2. Others, tho' they did obey the Calling for a while, and were accordingly during that Space justified freely, and made God's Son's by Adoption, and made like the Image of Christ, and walked religiously in good Works; yet might thro'their own Fault afterwards fall from Grace; and that both these Sorts, those that never obeyed at all, and those that after an Obedience for some time did again return to their Impiety, and perfift in it, do not at length attain to everlasting Felicity.

Now let any Man seriously consider this, which is the true State of the Controversy between the respective Patrons of absolute and conditionate Predestination; and then I challenge him to find me any one Syllable in the First Paragraph of this Article, that favors absolute Predestination in Op-

position to that which is conditionate.

As for the Second and Third Paragraphs, that nothing therein contained does contradict the Doctrin of the Patrons of conditionate Predestination, is so evident, that it needs no Proof. Or if it does, I once more refer the Reader to Mr. Plaifere.

After so much has been already said, perhaps it may not be strictly necessary; however, I still think it advisable to resolve this Article into its several Propositions. It contains Six.

pose of God, whereby (before the Foundati-

ons of the World were laid) he hath conftantly decreed by his Counsel, secret to us, to deliver from Curfe and Damnation those whom he harh chosen in Christ out of Mankind, and to bring them by Christ to everlasting Salva-

tion, as Vessels made to Honor.

2. They which be endued with fo excellent a Benefit of God (that is, those who are predeflinated to Life) be called according to God's Purpose by his Spirit working in due feason: they thro' Grace obey the Calling: they be justified freely: they be made Sons of God by Adoption: they be made like the Image of his only begotten Son Fesus Christ: they walk religiously in good Works, and at length by God's Mercy they attain to everlasting Feli-

city.

2. The godly Confideration of Predestination and our Election in Christ, is full of sweet. pleafant and unspeakable Comfort to godly Persons, and such as feel in themselves the Working of the Spirit of Christ, mortifying the Works of the Flesh, and their earthly Members, and drawing up their Mind to high and heavenly things; as well because it doth greatly establish and confirm their Faith of eternal Salvation, to be enjoyed thro' Christ, as because it doth fervently kindle their Love towards God.

4. For curious and carnal Persons, lacking the Spirit of Christ, to have continually before their Eyes the Sentence of God's Predestination, is a most dangerous Downfal, whereby the Devil doth thrust them either into Desperation, or into Wretchlesness of most unclean living, no less perilous than Desperation.

s. We must receive God's Promises in such wife as they be generally fet forth to us in Holy Scripture.

6. In our Doings, that Will of God is to be followed, which we have expresly declared unto

us in the Word of God.

The First Proposition is our Church's Definition of what she means by Predestination to Life. She faies, 1. 'Tis the everlafting Purpose of God. Now every Purpose of God is everlasting; because God from all Eternity knew all contingent Events; and was refolv'd concerning them, either to permit or prevent them. 2. By this Purpose he constantly decreed. For Inconstancy is impossible in God. 2. He decreed before the Foundations of the World were laid. This must needs be true, because his Purpose was everlasting. 4. He thus decreed to deliver those whom he has chosen in Christ out of Mankind, from Curse and Damnation. Now that some are to be delivered from that Curse and Damnation, into which Original Sin had plung'd them, the whole Tenor of the Scripture shews. And that God has in Christ chosen some out of Mankind, is evident. Because those that embrace Christianity, are upon this account frequently call'd the Elect or Chosen. But then those who embrace Christianity, are not all of them deliver'd from Curse and Damnation; because some of them do not perform the Conditions of the Gospel: and consequently tho' they enjoy the First or Temporal Election, yet they do not enjoy the Second or Eternal one, which is unattainable without Perseverance in good Works. Now 'tis this Second, even the Eternal Election, which

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which the Church speaks of in this place. Because those that are here called the Chosen in Christ, are delivered from Curfe and Damnation: whereas fuch as enjoy the Temporal, but miss of the Eternal Election; do fall into that Curfe and Damnation, from which the others are delivered. c. Those that are chosen in Christ, viz. those that enjoy the Second or Eternal Election. God not only delivers from Curse and Damnation, but he also brings them by Christ to everlasting Salvation, as Vessels made to Honor. That he brings them to everlafling Salvation, and that this is done by Chrift, that is, by the Merits of Christ, in whom they believe, and whose Gospel they obey; and that upon this account they are treated as Vessels made to Honor: none can question. 6. All this is done by God's Counsel secret to us. For God is the only Contriver and Finisher of the Happiness of the Elect; and what particular Men those Elect are, whom he has thus decreed to fave, we know not. Because he alone can fearch the Heart; nor has he revel'd to us, what particular Christians will persevere. So that this Counsel of his, for the Salvation of particular Christians, must needs be fecret to us. This Definition therefore of Predestination to Life. needs no farther Proof, being fo manifeftly built upon the constant Doctrin of the Scriptures, repeated in almost every Page of the New Testament, that 'twould be ridiculous to refer to particular Texts. And indeed the Doctrin of this Definition is univerfally allowed, except by fuch as deny God's certain Prescience of suture contingent Events; concerning whose absurd Tenet see the Twelfth Question of Turretin's Locus Tertius.

The Second Proposition sets forth the Manner of God's bringing this great Work to a Conclusion.

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The Church faies. That those who are endu'd with fo excellent a Benefit, that is, those who are predeftinated to Life, are called according to God's Purpose by his Spirit working in due feason; that is, they not only become Professors of Christianity, but are inwardly moved and prompted by God's Grace to the Performance of his Will. 2. They thro' Grace obey the Calling; that is, they are effectually wrought and prevailed upon thereby. 2. They be justified freely; that is, they are esteemed righteous by God, who extends his free Mercy to them for Christ's fake. 4. They be made Sons of God by Adoption. You'll fave all Christians are such by Virtue of their Profession. But then those that are thus effectually chosen do come to the Possession of that Inheritance, which their Elder Brother Christ has purchased for them with his Bloud: whereas others, tho for a while they are honor'd with the Name of Adopted Sons, are afterwards cast off by their Father upon the account of their Disobedience. c. They be made like the Image of his only begotten Son Fesus Christ, that is, 6. They walk religiously in good Works; for without Holiness no Man shall see the Lord. 7. At length, viz. after they have finished their Christian Courfe, and persisted in sincere Piety to the end of their Daies, by God's Mercy they attain to The Truth of all these Pareverlasting Felicity. ticulars is fo readily acknowledg'd by all Parties, that I need not refer to particular Texts or Authors for the Confirmation of themnaling awall and and

But I must observe, that tho' the Church describes in this Proposition a certain Method and Order of bringing the Elect to Heaven; yet, I.She therein speaks of the Case of those elect Persons only, who arrive at Years of Discretion. For our Church

Church teaches, that fuch as die in their Infancy. may be and are of the Number of those that are faved; and yet fuch Infants can't be faved exactly in the Method and Order above described; particularly, because it can't be said of them, that they walk religiously in good Works. 2. The Church does not hereby exclude all those from Salvarion. who die in invincible Infidelity. Doubtless God did from everlafting know, whether any fuch Infidels should be faved. And therefore, if any of them be faved, there was a Predestination of them to Life; which Predestination of them to Life, was the everlafting Purpose of God, whereby (before the Foundations of the World were laid) he hath constantly decreed by his Counsel, secret to us, to deliver them from Curfe and Damnation, and bring them to everlafting Salvation. And if this be at all done. I presume, the Merits of Christ are applied to them in an uncovenanted Manner. But I fay, the Church speaks nothing at all of their Cafe; fhe determines nothing concerning them; as she does not acquit them, so neither does she condemn them: the confines her felf to the Cafe of those Elect, whom God faves by actual Faith in Christ, and who alone are capable of being fav'd in fuch Manner and Order as the defcribes.

The Third and Fourth Propositions are self evi-

dent.

doned

The Fifth Proposition imports, that we must apply general Promises to our selves; not doubting, but that if we perform the Condition, we shall enjoy the Mercy. The Reason is, because all Particulars are included in Universals; and consequently a general Promise is made a particular one to my self, if I be such a Person as that general Promise is made to.

The

The Sixth Proposition guards against Enthusiastic Imaginations, and teaches us to make Gods Word the Rule of our Lives. This needs no Proof.

The EIGHTEENTH ARTICLE.

Of obtaining Eternal Salvation only by the Name of Christ.

If HEY also are to be had accursed, that presume to say, that every man shall be saved by the Law or sect which he prosesseth, so that he be diligent to frame his life according to that Law, and the Light of Nature. For Holy Scripture doth set out unto us only the name of Jesus Christ, whereby men must be saved.

This Article contains Two Propositions.

1. They are to be had accurfed, that presume to fay, that every Man shall be faved by the Law or Sect which he professeth, so that he be diligent to frame his Life according to that Law and the Light of Nature.

2. Holy Scripture doth fet out unto us only the Name of Jesus Christ, whereby Men must be

faved.

The First of these Propositions depends on the Second, in which there seems to be an Allusion made to Acts 4. 12. where St. Peter saies, Neither is there salvation in any other: for there is none other name under heaven, given among men, whereby we must be saved.

Now whether that Text ought to be understood of eternal Salvation, or of healing Distempers, it may be worth while to consider. See Dr. Whithy on

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the Place. The Compilers of the Articles feemlto have understood it of Eternal Salvation, and to have grounded this Article upon that Interpretation on of it. However, they have not obliged us to subscribe that Interpretation; but left us at liberty to explain the Text otherwise; provided we acknowledge the Truth of what they affert, viz. that Holy Scripture doth set out unto us only the Name

of Fesus Chrift, whereby Men must be saved.

This Second Proposition therefore, whatever be the Sense of Asts 4. 12. is manifestly true. For that the Holy Scripture doth set out unto us the Name of Jesus Christ, whereby we must be saved, is notorious in a thousand Places. And that it doth not set out unto us any other Name, whereby we must be saved, is equally motorious in a negative manner. For let any Man find out, if he can, another Name, by which the Scripture says Men must be saved. Wherefore the Holy Scripture doth set out only the Name of Jesus Christ for that Purpose. And consequently,

The First Proposition is true. Because we can learn who shall be faved, no otherwise than from Scripture; in which we are no where affured or informed other every Man shall be saved by the Law or Sea which he professeth, so that he be diligent to frame his Life according to that Law and the Light of Nature. Those therefore who affert, that every Man shall be faved by the Law or Sect which he professeth, fo that he be diligent to frame his Life according to that Law and the Light of Nature, are to be had accurfed; that is, condemned, as Spreaders of false (because groundless) Doctrin. For they pretend to declare, 1. That those shall be faved, of whose future Condition they can have no Knowledge. 2. Thereby they depreciate the Gospel.

spel; pleading for equal Certainty of Salvation to Christians and Insidels, and that a Man shall be saved by the Law or Sect which he professeth, even as surely as by Christianity; which implies that they have a Right and Claim to Salvation by that Law, as we Christians have by our holy Religion, which is a solemn Covenant with God himself.

But then it must be observed, that the our Church justly censures such as presume to fay, that every Man shall be faved by the Law or Sect which he professeth, so that he be diligent to frame his Life according to that Law and the Light of Nature; yet she doth by no means teach, that none shall be faved, unless they actually believe in Christ. Tho' fhe will not allow, that they shall be faved by (that is, by virtue of, or in consequence of) their own Law or Sect; yet she does not say, 'tis impossible for them to be faved in their own Law or Sect, as if their continuing, even thro' invincible Ignorance, in their ownLaw or Sect, would render them absolutely uncapable of God's Mercy. She leaves Infidels therefore to the Judgment of that God, who will certainly do Right. Whether the Merits of Fesus Christ may be applied to fuch as live in invincible Infidelity; whether fuch Persons, if saved at all, must be saved by that Method; whether God will actually vouchfafe to use that Method of bringing them to Salvation; and whether he affifts them with his Grace to purify their corrupted Nature, to weaken the Power of Sin, and prevent their becoming absolute Slaves to it; These are Questions which we are not obliged to determin. Infidels are at the Disposal of a Gracious Master, who may (for ought we know) extend that Mercy to them, which they have no Covenant Right to, but which they are not by any Revelation of his Will excluded from, or made abfolutely uncapable of. The

The NINETEENTH ARTICLE.

and solique de Of the Church.

HE Visible Church of Christ is a congregation of faithfull men, in the which the pure word of God is preached, and the Sacraments be duly ministred, according to Christ's ordinance, in all those things that of necessity are requisite to the same.

As the Church of Jerusalem, Alexandria and Antioch have erred: So also the Church of Rome hath erred, not only in their living and manner of ceremonies, but also

in matters of faith.

This Article contains Three Propositions.

tion of Faithful Men, in which the pure Word of God is preached, and the Sacraments be duly ministred according to Christ's Ordinance, in all those things that of necessity are requisite to the same.

2. The Church of Jerusalem, Alexandria and An-

tioch have erred.

3. The Church of Rome hath erred, not only in their Living, and manner of Ceremonies, but also in matters of Faith.

For the better understanding of this Proposition,

I must premise what follows.

The whole number of living Christians are the Catholic Church of Christ upon Earth. The Christians of any one Nation, District or Congregation, are Branches of the Catholic Church, and are commonly called particular Churches.

Now

Now Christians are partly good and partly evil. Both the good and the evil are outwardly Members of the Church, whether Catholic or particular; and the whole Number of them is therefore commonly called the visible Church. Whereas those only who are good, are inwardly united to Christ; and because none can judge who they are, by reason of the Hypocrify of Professors, therefore the whole number of them are commonly called the in-

visible Church.

Now the visible Church of Christ, or any particular Branch of it, is either a true or a false Church. I confess, every Church, as'tis a Church, must needs be a true Church in one Sense, according to the known Maxims of the Schools, omne ens vere eff id quod est, & omne ens est verum; that is, a Church. as a Church, must have the essential Properties of a Church; because those effential Properties conflitute its Nature, and without them it cannot be a Church. But this is only a Metaphysical Verity. Whereas there is also a Moral Verity belonging to a Church, that is, its Agreement to the Rule which is fet it; its having, not only what is effential to, but also what is perfective of, its own Nature; its having what is necessary, not only to its ese, but also to its bene ese. Thus, as every Subject, tho' a bad one, is a Subject notwithstanding, and consequently a true Subject by Metaphysical Verity; whereas he only who discharges the Duty of a good Subject, is a true Subject by Moral Verity: Even so the Catholic Church, or a particular one, is a true Church by Metaphyfical Verity, tho' never so grosly corrupted; whereas by Moral Verity 'tis then only true, when it keeps to the Rule which Christ has fet it, and really is what it is required to be.

And accordingly, tho' there can be no Degrees of Metaphyfical Verity, yet there are Degrees of Moral Verity; and a Church is more or less true, according to its greater or less Conformity to Christ's Rule. So that that Church which is less false or corrupt, is a more true Church, than that which is more corrupt or false. 'Tis therefore no Inconsistency of Contradiction for a Man to say, of the very same Church, at the very same time, this is a true Church, meaning by a Metaphysical Verity; and this is a false or corrupt Church, meaning by a Moral Verity.

Let us now inquire into the meaning of this Proposition, The Visible Church of Christ is a Congregation of faithful Men, in which the pure Word of God is preach'd, and the Sacraments be duly ministred according to Christ's Ordinance, in all those things that of Necessity are requisite

to the Same.

'Tis plain, that this Proposition neither is, nor was intended to be, the Definition of a true Visible Church, whether Catholic or Particular, with respect to its Metaphysical Verity. For Corruptions in Doctrin and Sacraments are certainly confiftent with the Metaphysical Verity of a Church, whether Catholic or Particular. For the whole Number of Christians, or a particular Quantity of them, still continues a Christian Society, or part of such a Sociery, tho' they be never so much deprav'd, provided the bare Essentials of the Nature of a Christian Society do remain; that is, so long as they continue in that outward Union with God and each other, which is made by Baptism: even as a Man continues a Man, whilft Body and Soul continue united, tho' both Body and Soul be never fo much polluted by Difeases and Sin. And that this is our Church's Notion, is most evident from her so frequently

quently calling the Church of Rome, particularly in this very Article, by the Name of a Church; which shews, that in her Opinion the Church of Rome has the Metaphysical Verity of a Church, tho' she is so grossy corrupted, as our Church upon every Occasion declares, in Doctrin and Worship. And confequently, not only a Particular Church may retain its Metaphysical Verity together with its Corruptions; but the Catholic Church it self may do the same, if every Branch of it were grossy corrupted. For that which does not destroy the Metaphysical Verity of a Particular Church, does not destroy the Metaphysical Verity of the Catholic Church.

Wherefore our Church does in this Proposition speak of that Visible Church (whether Catholic or Particular, it amounts at last to the very same) which is true by a Moral Verity. She shews, what the Visible Church ought to be, and what a true Visible Church is. She saies, 'tis a Congregation of saithful Men, that is, of such as profess a Belief in Christ, in the which the pure Word of God is preach'd, and the Sacraments be duly ministred according to Christ's Ordinance, in all those things that of Ne-

ceffity are requisite to the same.

But then it must be observed, that our Church does not in this Article pretend to give an accurate Definition of a Church even according to its Moral Verity. Tho' she saies, that Purity of Doctrin, and a due Ministration of Sacraments, are in that visible Church which is a morally true one: yet she does not say, that a morally true visible Church needs only a Purity of Doctrin and a due Ministration of Sacraments; and that if she has these, she wants nothing more to make her come up to that Rule of Christ, by the Degree of her Conformity to which she is more or less a true visible Church.

For (whether other Particulars may be added, or no) 'tis certain, that due Disciplin, as well as Purity of Doctrin, and a due Ministration of the Sacraments, is required by Christ's Rule. And this our Church her felf teaches in the Second Part of the Homily for Whitfunday, faying, The true Church is an universal Congregation or Fellowship of God's faithful and elect People, built upon the Foundation of the Apostles and Prophets, Jesus Christ himself being the head Corner-And it bath always three Notes or Marks whereby it is known. Pure and found Doctrin, the Sacraments ministred according to Christ's holy Institution, and the right Use of Ecclesiastical Disciplin. This Description of the Church is agreeable both to the Scriptures of God, and also to the Doctrin of the ancient Fathers, so that none may justly find fault therewith. That Church therefore, which joins due Disciplin to Purity of Doctrin and due Ministration of the Sacraments, is for that Reafon a more true Church, than that which has Purity of Doctrin, and a due Ministration of the Sacraments, but wants due Disciplin.

This Article therefore does not enumerate all things, that a morally true visible Church has or ought to have; but afferts, that a morally true visible Church has or ought to have those Particulars: even as he that saies, a Man is a Creature that has a rational Soul, does not enumerate all the Parts of a Man; for he ought to have a Body too. However, as that Person, who saies, a Man is a Creature that has a rational Soul, speaks truly, tho' he does not speak all that he might: even so when the Article saies, the morally true visible Church is a Congregation of saithful Men, in which the pure Word of God is preach'd, and the Sacraments be duly ministred according to Christ's Ordinance, in all those things that of Necessity are requisite to

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the same; it expresses true Doctrin, tho it does not express all that it might have express'd, concerning the Properties or Marks of a morally true vi-

fible Church.

In fhort therefore, the Case stood thus. The Papists were constantly objecting to the Protestants, that they were no part of the visible Church; because they had forsaken the Communion of the Bishop of Rome. To obviate this Pretense, our Article afferts, that the visible Church of Christ is a Congregation of faithful Men, in which the pure Word of God is preach'd, and the Sacraments be duly ministred according to Christ's Ordinance, in all those things that of Necessity are requisite to the same. And hereby, 1. It vindicates our own Claim to the Title of a visible Particular Church. or a part of the visible Catholic Church: Because we have Purity of Doctrin and a due Ministration of the Sacraments, which are, tho' not all, yet the principal Marks of a morally true visible Church. 2. It retorts the Charge upon the Papifts, who want those two Marks, and who tho' they are a visible Church, and consequently a true visible Church by a Metaphyfical Verity; yet are not fuch a morally true visible Church, as they ought to be. This is most certainly the meaning of the Proposition; tho' I must own, it might have been more happily worded.

The Sense of the Proposition being clear'd, the Truth of it is self evident, and readily acknowledged by Papists as well as Protestants. Whether the Papists had or wanted such a Purity of Doctrin and due Ministration of the Sacraments, as the Article speaks of, is another Question. The Compilers of the Article justly thought they had them not: but did not specify Particulars here, reserving them

for distinct Heads; and they are accordingly dispers'd up and down, and very easily found, in their proper Places.

The Second Proposition. If it be inquired whether the Church affirms, and consequently whether we be oblig'd to subscribe, no more than that the Church of Ferusalem, Alexandria, and Antioch have erred; or that the Church of Jerusalem, Alexandria, and Antioch have, like the Church of Rome, erred in Matters of Faith, as well as in their living, and manner of Ceremonies: I answer, that tho' 'tis possible, the Compilers of the Arricles might mean the latter; yet it doth not appear that they did; and 'tis certain, that their Expressions do not neceffarily fignify, and confequently we are not bound to subscribe, more than the former. And accordingly I have worded the Proposition. Wherefore he that believes, that the Church of Jerusalem, Alexandria, and Antioch, have erred at all, whether in Living, or in manner of Ceremonies, or in matters of Faith (tho' perhaps he is not fatisfied, that they have erred in all these Respects, or it may be in more than one of them) may honeftly subscribe this Proposition.

Now that the Churches of Ferusalem, Alexandria and Antioch have erred, none can doubt, who considers, that Arianism had once overspread those Parts of the World. This is a plain Instance in matters of Faith. If any Man thinks his Subscription obliges him to own, that they have also erred in Living and manner of Ceremonies; the Truth of this Charge is too plainly prov'd. For, 1. No Church ever wanted some degree of Depravity of Manners.

2. These Churches have been tainted with the Ro-

man Pollutions in Worship.

The

The Third Proposition is evident from the whole Course of our Controversies with the Church of Rome. Their Errors in Life they dare not deny; and their Errors in Faith and manner of Ceremonies evidently appear from their Trent Creed, which is burdened with a vast Variety of such abominable Falshoods, as have grievously corrupted their very Worship. For instance, the Doctrin of Transubstantiation has led them to the grossest Idolatry. I forbear other Particulars, which are equally notorious.

The TWENTIETH ARTICLE.

The limit is a notorious Mitter of Pack. For

Of the Authority of the Church.

HE Church hath power to decree rites or ceremonies, and authority in controversies of faith: And yet it is not lawful for the Church to ordain any thing that is contrary to God's word written, neither may it so expound one place of scripture, that it be repugnant to another. Wherefore, although the Church be a witness and a keeper of holy writ, yet as it ought not to decree any thing against the same, so besides the same ought it not to enforce any thing to be believ'd for necessity of salvation.

This Article contains Six Propositions.

1. The Church has Power to decree Rites or Ceremonies.

2. The Church has Authority in Controversies of Faith.

3. It is not lawful for the Church to ordain any thing that is contrary to God's Word written.

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4. The Church may not fo expound one Place of Scripture, that it be repugnant to another.

7. The Church is a Wirnels and Keeper of Holy Their Errors in Life they dore nirWeny;

- 6. As it ought not to decree any thing against Holy Writ, so besides the same ought it not to enforce any thing to be believed for Necessity ray of Salvacion to very great at a shooting to For inflance, the Doden

The First, Second, Third and Fourth Propositions are establish'd in the present Order, in the Second

Part of the Rights of the Clergy, Chap.

The Fifth is a notorious Matter of Fact. For it appears by historical Evidence, that the Holy Scriprures have been constantly Extant in the Church, and that she has in all Ages receiv'd the same Scriptures which we now enjoy, and therefore she

is a Witness and Keeper of them.

The Sixth Proposition has two Branches. 1. The Church ought not to decree any thing against Holy Writ. This is a Repetition of the Third Proposition. 2. She ought not to enforce any thing to be believ'd for Necessity of Salvation, which is not contain'd in Scripture. See the Two first Propositions of the Sixth Article.

The TWENTY FIRST ARTICLE.

Of the Authority of General Councils.

ENERAL Councils may not be gathered together I without the commandment and will of Princes. And when they be gathered together (forasmuch as they be an assembly of men, whereof all be not governed with the spirit and and word of God) they may err, and sometime have erred, even in things pertaining unto God. Wherefore things ordained by them as necessary to salvation, have neither strength nor authority, unless it may be declared, that they be taken out of holy Scripture.

This Article contains Five Propositions.

1. General Councils may not be gathered together without the Commandment and Will of Princes.

2. General Councils be an Assembly of Men, whereof all be not govern'd with the Spirit and Word of God.

3. General Councils may err even in things per-

taining to God.

4. General Councils sometime have erred even

in things pertaining to God.

5. Things ordained by general Councils as neceffary to Salvation, have neither Strength nor Authority, unless it may be declared that they be taken out of Holy Scripture.

The First Proposition manifestly supposes, that the Princes be Christian. Otherwise the Apostles themselves could not lawfully have held a Council at Ferusalem; nor could the Christian Church have lawfully held fo many Councils before the Converfion of Constantine. For those Reasons, which make it unlawful to hold General Councils, do equally prove it unlawful to hold Provincial ones, without the Will and Commandment of Princes. Again, the Church in this Article manifestly opposes General Councils to Particular, that is, National or Provincial ones. And consequently, by that Phrase she does not understand those only, which we commonly call General ones, viz. fuch as were not only 14

only gathered out of many Nations, but were also Orthodox in their Definitions; but any great Assemblies of Bishops from different Quarters of the World, even the their Definitions were heretical. Otherwise she could not say in this very Article, that General Councils have erred in things pertaining to God. These Observations being premised, see what I have written touching this Point in the Discourse of the Independency of the Church on the State, Chap.

The Second Proposition. The Reason of the thing, and constant Experience, confirm the Truth of this

Affertion.

The Third Proposition. That they may err, see the Fourth Chapter of the First Part of the Consutation of Popery; which may easily be applied to general Councils; and compare the Nineteenth Chapter of the Seventh Book of Limborch's System, from Sect. 25. to Sect. 33. inclusively. And that they may err in Things pertaining to God, is evident, because there is no Promise of their being secured from Error in those, more than in other Matters.

The Fourth Proposition. For the Proof of this take a remarkable Instance. The Council of Ariminum consisted of above Four Hundred Bishops from all Parts of the Christian World, a Number much superior to that which assembled at Nice. And yet, tho' 'twas Orthodox at first, it fell in at last with the Arians; and consequently erred even

in Things pertaining to God.

The Fifth Proposition. See the First and Second Propositions of the Sixth Article.

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The TWENTY SECOND ARTICLE.

Of Purgatory.

THE Romish doctrin concerning purgatory, pardons, worshipping and adoration, as well of images, as of relicks, and also invocation of saints, is a fond thing, vainly invented, and grounded upon no warranty of scripture, but rather repugnant to the word of God.

Touching the Phrase but rather, see p. 87.

This Article contains Eight Propositions.

a fond thing, vainly feigned, and grounded upon no Warranty of Scripture.

2. The Romish Doctrin concerning Pardons is a fond thing, vainly seigned, and grounded up-

on no Warranty of Scripture.

3. The Romish Doctrin concerning Worshipping and Adoration, as well of Images as of Relicks, is a fond thing, vainly feigned, and grounded upon no Warranty of Scripture.

4. The Romish Doctrin concerning Invocation of Saints, is a fond thing, vainly feigned, and grounded upon no Warranty of Scripture.

5. The Romish Doctrin concerning Purgatory is

repugnant to the Word of God.

6. The Romish Doctrin concerning Pardons is

repugnant to the Word of God.

7. The Romish Doctrin concerning Worshipping and Adoration, as well of Images as of Relicks, is repugnant to the Word of God.

8. The Romish Doctrin concerning Invocation of

Saints, is repugnant to the Word of God.

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The Enft Proposition! See the Fifteenth and Sixteenth Chapters of the Second Part of the Confutation of Popery.

The Second Proposition. See the Nineteenth Chapter of the Second Part of the Confutation of

Popery . wheneve to describe , wolfer all describe

The Third Proposition. What the Romish Doctrin concerning the Worship and Adoration of Images is, you may fee in the Twenty first Article of the Trent Creed, which you'll find in the Confutation of Popery, Part 2. Chap. r. p. 81. As for the Worship and Adoration of Relicks, 'tis manifestly compriz'd in the Thirty first Article of the same Creed, which you'll find ibid. p. 79. Now that the Worthip and Adoration of Images is not only a fond thing, vainly feigned, and grounded upon no Warranty of Scripture; but also repugnant to the Word of God, see the Ninth Question of Turretin's Locus Undecimus. And that the Worship and Adoration of Relicks is a fond thing, vainly feigned, and grounded upon no Warranty of Scripture, see the eighth Question of the same Locus of Turretin, from Sect. 6. down to the End.

The Fourth Proposition. See the Thirteenth Chapter of the Second Part of the Confutation of Popery, use had to vineral word noon

The Fifth Proposition. See the Tenth Chapter of the Sixth Book of Limborch's System, Sect. 12,

13, 14, 15. Minisomoo n

The Sixth Proposition See Ezech. 18. 21, 22. Haiah 53. 4, 5. In which, and in many other Places of Scripture, the Declarations of Forgiveness. are so very large and comprehensive, that 'tis utterly absurd to suppose, that any Temporal Punishment remains due for Sin after Repentance. And conconsequently the Romish Doctrin concerning Pardons, which the Second Proposition pronounces unscriptural and groundless, is also repugnant to the Word of God. Because that Doctrin supposes. in Opposition to the Declarations of Scripture, that some Punishment remains due for Sin after Repentance.

The Seventh Proposition. That the Romish Doetrin concerning the Worship and Adoration of Images, is repugnant to the Word of God, fee Turretin as quoted in the Third Proposition. But as for the Worship and Adoration of Relicks, tis therefore repugnant to the Word of God, because as 'tis practifed by the Papifts, and comprized in the Thirteenth Article of the Trent Creed (of which I rook notice in the Third Proposition) it teaches Men to place a Confidence in their Folly, endevoring to please God by the Veneration of them, to avert his Judgments by exposing them, to secure their Perfons by wearing them, &c. Whereas the Scriptures affure us, that there is no other Way of obtaining his Favor and Protection, but by the Practice of true Religion, of which such Fopperies are no Part.

The Eighth Proposition, The Scriptures reprefent God as the only Object of Worship and Adoration (see the Fourth Proposition) and therefore they confine Worship and Adoration to him. So that Saints are therefore not to be invoked, because the Scripture does not injoin, and confequently forbids, the Invocation of them.

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The TWENTY THIRD ARTICLE,

of Ministring in the Congregation.

It is not lawful for any man to take upon him the office of publick preaching, or ministring the sacraments in the congregation, before he be lawfully called, and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this work by men who have publick authority given unto them in the congregation, to call and send ministers into the Lord's wineyard.

This Article contains Two Propositions.

It is not lawful for any Man to take upon him the Office of public Preaching, or Minifiring the Sacraments in the Congregation, before he be lawfully called and fent to execute the fame.

2. Those we ought to judge lawfully called and fent, which be chosen and called to this Work by Men who have public Authority given unto them in the Congregation, to call and fend Ministers into the Lord's Vineyard.

Both these Propositions are establish'd in the First Part of the Rights of the Clergy.

The TWENTY FOURTH ARTICLE.

Of Speaking in the Congregation in such a Tongue as the People understandeth.

It is a thing plainly repugnant to the word of God, and the custom of the primitive church, to have public prayer

prayer in the church, or to minister the sacraments, in a tongue not understood of the people.

This Article contains Two Propositions.

I. It is a thing plainly repugnant to the Word of God to have public Prayer in the Church, or to minister the Sacraments, in a Tongue not un-

derstood of the People.

2. It is a thing plainly repugnant to the Custom of the Primitive Church, to have Public Prayer in the Church, or to minister the Sacraments, in a Tongue not understood of the People.

The First Proposition. See the Twelsth Chapter of the Second Part of the Consutation of Popery.

The Second Proposition. Origen hath these Words. ετ' έπλαθόμενος, όπ Χυσιανοίς λαλεί τοίς μόνφ τώ Θεώ Αα τε Ίνος ευχομένοις, η συμφύρων τα έτερων, η αλόγως Χρισιανοίς συνάπων αυτα, φησίν Εαν μεν βαρδάρως αυτούς ονομάζη τις, Νναμιν έξεσιν. Εαν ή Ελληνικώς η Ρωμαϊκώς, ουκ επ. Δεικνύτω β τίνα ήμεις βαςβάζως ονομάζομω, ώς καλέντες αὐτον છો βοή-βειαν, κὸ πυθέδω μάτων καθ' ἡων ταυτα εἰζηκέναι τον Κέλσον, έφισας, όπ οι λοιποί των Χεισιανών ουθέ τοις ον ταις Jeiaus γεα-क्यांद्र सम्मार्ट्याद वेर्ण्यायम, में महीयम्मिशंवाद विमो में छ छहरे, पूर्विर ने न्यांद्र cuzais an' oi a Enhaves Enhavirois, oi j' Poudioi Poudirois, x) 8 Tas Enas @ xt This East of dianen or Eugene To Dew, xi vare αυτον ώς δίνα αι. κ) ὁ πάσης διαλέκ ης κύει Των ώπο πάσης διαλέn's curoulier anser, as mas (iv stas ovoudow) pavins, i xt ra σημαινομίνα, ακέων, δηλεμβρης επ των ποικίλων διαλέκζων. Ου 38 δείν δ δπί πασι Θεός είς τις των κεκληρωμβών διάλεκδοντινα βάρδαρον η Ελληνα, η μηκέτι τας λοιπας όπιςαμθρων, η μηκέτι τών εν αλλαις Sansalois rezovior pegvilovour. Contra Cellum, lib. 8. 'Twere eafy to add more Testimonies: p. 402. but this Passage alone is Demonstration.

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The TWENTY FIFTH ARTICLE.

of the Sacraments.

God to have public fraver in the Church, or to

ACRAMENTS ordained of Christ, be not only badges or tokens of christian mens profession: but rather they be certain sure witnesses and effectual signs of grace, and God's good will towards us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in him.

There are two Sacraments ordained of Christ our Lord in the gospel, that is to say, baptism and the supper of the

Lord.

Those five commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and extream Unction, are not to be counted for Sacraments of the gospel, being such as have grown, partly of the corrupt following of the Apostles, partly are states of life allowed in the scriptures; but yet have not like nature of Sacraments with baptism and the Lord's supper, for that they have not any visible fign or ceremony ordained of God.

The Sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should duly use them. And in such only as worthily receive the same. they have a wholsom effect or operation; but they that receive them unworthily, purchase to themselves damnation,

as St. Paul faith.

This Article contains Ten Propositions.

1. Sacraments ordained by Christ be Badges or Tokens of Christian Mens Profession.

2. Sacraments ordained of Christ be certain sure Witnesses, and effectual Signs of Grace and God's Will towards us, by the which he doth work work invisibly in us, and doth not only quicken, but also strengthen and confirm our Faith in him.

3. There are two Sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptism

and the Supper of the Lord.

4. Those five commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and extream Unction, are not to be counted for Sacraments of the Gospel.

5. Confirmation, Penance, Orders, Matrimony, and extream Unction, have grown partly of the Corrupt following of the Apostles, partly are States of Life allowed in the Scriptures.

6. Confirmation, Penance, Orders, Matrimony, and extream Unction, have not like Nature of Sacraments with Baptism and the Lord's Supper.

7. Confirmation, Penance, Orders, Matrimony, and extream Unction, have not any visible

Sign or Ceremony ordained of God.

8. The Sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should duly use them.

9. The Sacraments in such only as worthily receive the same, have a wholsom Effect or

Operation.

thily, purchase to themselves Damnation, as St. Paul saith.

The Word rather, in this Place, and in the Twenty eighth and Twenty ninth Articles, is expressed in the Latin, not by immo, as in the Thirteenth and Twenty second Articles, but by potius, which is manifestly a Comparative. However, the Context

in all these Places shews, that the Church did not intend to express her self doubtfully; but she roundly and directly affirms the respective Propositions. Nay, the Phrase but rather being oppos'd, in this and the Twenty eighth Article, to not only, must needs fignify the same as but also.

Touching the Nature of Sacraments in general, fee the First Question of Turretin's Locus Decimus nonus.

The First Proposition. See the Third and Fourth

Questions of Turretin's Locus Decimus nonus.

The Second Proposition. See the Fifth Question of the same Locus, and Article 27. Prop. 2. and Article 28. Prop. 2, 3.

The Third Proposition. See the Confutation of

Quakerism, Chap. 18, 19, &c.

The Fourth, Fifth, Sixth and Seventh Propositions. See the Thirty first Question of Turretin's Locus Decimus nonus, and the Fourteenth and Twentieth Chapters of the Second Part of the Confutation of Popery. You may peruse them in the following Order.

Touching Confirmation, read Turretin's Locus De-

cimus nonus, Quest. 31. Sect. 1----10.

Touching Penance, read the Confutation of Popery, Part 2. Chap. 14. Turretin's Locus Decimus nonus, Quest. 31. Sect. 11-----26.

Touching Orders, read Turretin's Locus Decimus

nonus, Quest 31. Sect. 34----39.

Touching Matrimony, read Turretin's Locus Deci-

mus nonus, Quest. 21. Sect. 40----44.

Touching extreme Unction, read the Confutation of Popery, Part. 2. Chap. 20. and Turretin's Locus Decimus nonus, Quest. 31. Sect. 27----- 33.

The Eighth Proposition. By the Word Sacraments, in this and the Two following Propositions, the

Church

Church means the Sacramental Elements: And she manifestly strikes at that known Practice of the Papifts, who elevate the Hoft, and carry it about to be seen and ador'd by the People. But the Papifts themselves never used to carry about or elevate the Element of Baptism, that I know of; and therefore I can't tell how our Church happen'd to express her self in the Plural Number. However, the Proposition is certainly true with respect to the Elements of both the Sacraments. For the Defign of the Sacramental Elements is to be learnt from Scripture, which faies nothing of our gazing on them, or carrying them about. I confess, if the Doctrin of Transubstantiation were true, there would be a good Reason in the nature of the thing (and consequently a good Argument from the very Institution) for elevating and carrying about the Host, that the People might not only gaze (or behold it) but also adore it: But fince that Doctrin is monstroufly false, there can be no Pretense for such Customs.

The Ninth Proposition. See the Eighth Question

of Turretin's Locus Decimus nonus.

The Tenth Proposition is founded, with respect to the Lord's Supper, on St. Paul's Words, I Cor. 11. 29. and the Reason of the thing proves the same with respect to Baptism. But the our Church quotes St. Paul's Words in delivering her Sentiments concerning the unworthy Partakers of both the Sacraments; yet it must not be imagined, that she understands this Text of St. Paul of both the Sacraments. She only applies his Expression, Damnation, to the unworthy Partakers of Baptism, as well as of the Lord's Supper. And that she may adapt St. Paul's Expression to both the Sacraments, the changes the Verbs, faying, that the unworthy Partakers do (not eat and drink, but) purchase to themselves Damnation.

The TWENTY SIXTH ARTICLE.

Of the Unworthiness of the Ministers, which hinder not the Effects of the Sacraments.

A LIHOUGH in the visible church the evil be ever mingled with the good, and sometime the evil have chief authority in the ministration of the word and sacraments: yet forasmuch as they do not the same in their own name, but in Christ's, and do minister by his commission and authority, we may use their ministry, both in hearing the word of God, and in the receiving of the sacraments. Neither is the effect of Christ's ordinance taken away by their wickedness, nor the grace of God's gifts diminished from such, as by faith and rightly do receive the sacraments ministred unto them, which be effectual, because of Christ's institution and promise, although they be ministred by evil men.

Nevertheless, it appertaineth to the discipline of the church, that enquiry be made of evil ministers, and that they be accused by those that have knowledge of their offences: and finally being found guilty, by just judgment, be

deposed.

This Article contains Five Propositions.

1. In the visible Church the Evil be ever mingled with the Good, and sometime the Evil have chief Authority in the Ministration of the Word and Sacraments.

2. Those evil Men who minister the Word and Sacraments, do not the same in their own Name, but in Christ's, and do minister by his Commission and Authority.

3. We may use the Ministry of evil Ministers, both in Hearing the Word of God, and in the

Receiving the Sacraments.

4. The Effect of Christ's Ordinance is not taken away by their Wickedness, nor the Grace of God's Gifts diminished from such, as by Faith and rightly do receive the Sacraments ministred unto them, which be effectual, because of Christ's Institution and Promise, altho' they be ministred by evil Men.

s. It appertaines to the Disciplin of the Church, that Enquiry be made of evil Ministers, and that they be accused by those that have knowledge of their Offences; and finally, being found guilty, by just Judgment, be deposed.

The First Proposition is too notorious a matter of Fact.

The Second Proposition is allowed by all Parties.

The Third and Fourth Propositions are the necessary Consequences of the Second. See the Eighteenth

Chapter of the Discourse of Schism.

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The Fifth Proposition. Since there ought to be Disciplin in the Church (which is here taken for granted) common Sense tels us, that vicious Clergy Men ought principally to feel it, as those whose bad Lives do the greatest Mischief. And consequently Enquiry ought to be made of evil Ministers, &c. as the Proposition afferts.

The TWENTY SEVENTH ARTICLE.

Of Baptism.

BAPTISM is not only a sign of profession, and mark of difference, whereby christian men are discerned from others that be not christened: but it is also a sign of K 2 regenera-

regeneration or new birth, whereby, as by an instrument, they that receive Baptism rightly, are grafted into the Church: the promises of the forgiveness of sin, and of our adoption to be the sons of God, by the Holy Ghost, are visibly signed and sealed: faith is consirmed, and grace increased by virtue of prayer unto God. The baptism of young children is in any wise to be retained in the church, as most agreeable with the institution of Christ.

This Article contains Three Propositions.

1. Baptism is a Sign of Profession, and Mark of Difference, whereby Christian Men are discerned from others that be not Christned.

2. Baptism is a Sign of Regeneration or New Birth, whereby, as by an Instrument, they that receive Baptism rightly, are grafted into the Church: the Promises of the Forgiveness of Sin, and of our Adoption to be the Sons of God by the Holy Ghost, are visibly signed and sealed; Faith is consirmed, and Grace increased by virtue of Prayer unto God.

3. The Baptism of young Children is in any wise to be retained in the Church, as most agree-

able with the Institution of Christ.

The First Proposition. See Article 25. Prop. 1.
The Second Proposition. See the Fifth Question of the Locus Decimus nonus of Turretin's System (already referr'd to in Art. 25. Prop. 2.) and Bishop Wake's Commentary on the Catechism, Sect. 43, 44, 45.

The Third Proposition. See the Fifth Chapter of the Abridgment of the London Cases, and the Hints given in the foregoing Directions for Studying a gene-

ral System or Body of Divinity, p. 20, 21.

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The TWENTY EIGHTH ARTICLE.

Of the Lord's Supper.

HE Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another; but rather it is a sacrament of our redemption by Christ's death: insomuch that to such as rightly, worthily, and with faith receive the same, the bread which we break, is a partaking of the body of Christ; and likewife the cup of blessing as a partaking of the blood of Chrift.

Transubstantiation (or the change of the substance of bread and wine) in the supper of the Lord, cannot be proved by holy writ; but it is repugnant to the plain words of scripture, overthroweth the nature of a facrament, and bath gi-

ven occasion to many superstitions.

The body of Christ is given, taken, and eaten in the Supper only after an beavenly and spiritual manner. And the mean whereby the body of Christ is received and eaten in the supper, is faith.

The facrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worship-

ped.

Of the Phrase but rather see p. 127.

This Article contains Eight Propositions.

1. The Lord's Supper is a Sign of the Love that Christians ought to have among themselves one to another.

2. The Lord's Supper is a Sacrament of our Re-

demption by Christ's Death.

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3. To such as rightly, worthily, and with Faith receive the Lord's Supper, the Bread which we break, is a partaking of the Body of Christ; and likewise the Cup of Blessing is a partaking of the Blood of Christ.

4. Transubstantiation (or the Change of the Substance of Bread and Wine) in the Supper of the Lord, cannot be prov'd by HolyWrit.

Words of Scripture, overthroweth the Nature of a Sacrament, and hath given occasion to many Superstitions.

6. The Body of Christ is given, taken, and eaten in the Supper only after an Heavenly and

Spiritual Manner.

7. The Mean whereby the Body of Christ is received and eaten in the Supper, is Faith.

8. The Sacrament of the Lord's Supper was not by Christ's Ordinance reserved, carried about, listed up, and worshipped.

The First Proposition. See the Three last Paragraphs save one, of the First Chapter of the First Part of Mr. Kettlewell on the Sacrament, which begin at Thirdly, and that is in Ratification of a League of Love and Friendship, &c.

The Second Proposition. See the First Chapter of the First Part of Mr. Kettlewell on the Sacrament, and Bishop Wake's Commentary on the Catechism,

Sect. 46.

The Third Proposition. Of Worthiness and Unworthiness to receive, see the Second, Third and Fourth Chapters of the First Part of Mr. Kettlewell on the Sacrament, and the Fifty first Section of Bishop Wake's Commentary on the Sacrament. The Blefsing bestowed on Worthy Receivers, our Article expresses expresses in St. Paul's own Words, 1 Cor. 10. 16. See Article 25. Prop. 9. and the Forty eighth Section of Bishop Wake's Commentary on the Cate-chism.

The Fourth Proposition. See the Third, Fourth, Fifth, Sixth, Seventh and Eighth Chapters of the

Second Part of the Confutation of Popery.

The Fifth Proposition. 1. That Transubstantiation is repugnant to the plain Words of Scripture, appears from St. Paul's Saying, we are all Partakers of that one Bread, I Cor. 10. 17. and as often as ye eat this Bread, 1 Cor. 11. 26. fo that 'tis Bread, and not Christ's Flesh, even when we eat and partake thereof. Parity of Reason proves the same of the Wine. See also the Forty ninth Section of Bishop Wake's Commentary on the Catechism. 2. That Transubstantiation overthrows the Nature of a Sacrament, is evident, because it supposes what we eat and drink to be, not the Sign, but the Thing signified. 3. It has also given Occasion to many Superstitions. That it has given Occasion to abominable Idolatry, is evident from the Adoration of the Hoft, which is grounded on it. But tho' Idolatry is worfe than Superstition, yet 'tis different from it. Wherefore for the Proof of this Branch of the Proposition. let it be consider'd, r. That in Cases of imminent Danger, or great Calamities, the Host is expos'd by the Papilts to appeale God's Anger, and prevent or remove his Judgments. 2. Consider the following Passage of a most eminent Saint and Scholar of the Roman Communion. Si mus aut aliud animal propter negligentem custodiam species sacramenti comederit: ille per cujus negligentiam boc accidit, debet quadraginta diebus penitere ut dicitur, de Consecr. dist. 2. Qui benc. Debet autem bis diebus penitere modo dicto in Sect. Si Sanguis Christi, ait Thomas in Scriptis. Et debet mus capi, si K 4 potest, potest, & comburi, & cinis juxta altare reponi. Sed Petrus de Palude dicit, quod mus exenterari debet : & mus quidem comburi, & cinis in piscinam projici; pars autem hostiæ, si homo eam horret sumere, debet in tabernaculo reverenter poni, & tamdiu ibi dimitti, quousque naturaliter consumetur. Ipsa autem bostia nequaquam debet in piscinam projici; sicut fecit quidam sacerdos de musca reperta post consecrationem in calice. Nec etiam debet comburi, sicut fecit alius sacerdos de hostiis mucidis consecratis, & cinis ipsarum in piscinam projici : quia hoc est immane sacrilegium. Et ideo quantum cunque modica particula invenictur, debet reponi cum reverentia; quod in ea totus est Christus. Et siquidem bomo esset tanti fervoris, quod bujusmodi non horreret, sed sumeret, commendandus esset; si tamen esset jejunus. Sic beatus Hugo Clunia cus commendavit Goderanum sumendo partiunculas hostia, quas leprosus cum vilissimo sputo evomuerat, dicens craticulam Laurentii fuisse tolerabiliorem. Anton. Florent. de Defectibus Missa, Vol. 3. Tit. 13. Chap. 6. Sect. 3. The same Author has a great deal more of the same Trash in and near the same Place.

But least it should be imagined by such as are Strangers to the Roman Corruptions, that these are only the Fansies of private Men, of how great Character soever in that Church, I will therefore subjoin some sew Passages from the Missal it self.

Si Sacerdos evomat Eucharistiam, si species integræ appareant, reverenter sumantur, nisi nausea siat: tunc enim species consecratæ caute separentar, & in aliquo loco sacro reponantur, donec corrumpantur, & postea in sacrarium prosiciantur. Quod si species non appareant, comburatur Vomitus, & cineres in sacrarium mittantur.

Art. XXVIII. the Thirty nine Articles.

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Si hostia consecrata, vel aliqua ejus particula dilabatur in terram, reverentur accipiatur, & locus ubi ceoidit, mundetur, & aliquantum abradatur, & pulvis seu abrasio hujusmodi in sacrarium immittatur. Si ceciderit extra corporale in mappam, seu alio quovis modo in aliquod linteum, mappa vel linteum hujusmodi diligenter lavetur, & lotio ipsa in sacrarium esfundatur. De desect. circa missam occurrentibus, sect. 10. num. 14, 15. I sorbear to mention other Particulars of the same Kind.

Only I will subjoin a Passage of Gavantus's Comment on Numb. 12. of this very Section. Saies he Quid si cadat sanguis super Barbam? Bartholomæus ab Angelo, Dialog. 5. Sect. 713. vult eam ablui & combuti: sed videtur sufficere, si barba pluries lavetur, cui par-

cendum est magis quam tapetibus, de quibus supra.

Let the Reader now judge, whether Transubstantiation has given Occasion to many Superstitions, or no. Our Reformers were too well acquainted with them; tho' blessed be God, we have

not Instances so ready at Hand.

The Sixth and Seventh Propositions. Of the Fal-shood of Transubstantiation see the Fourth and Fifth Propositions. Of Consubstantiation see the Twenty eighth Question of Turretin's Locus Decimus nonus. Whence the Truth of these Two Propositions necessarily follows. See Bishop Wake's Commentary on the Catechism, Sect. 49.

The Eighth Proposition. See the Eighth Propo-

fition of the Twenty fifth Article.

The HT cup of the Eard is not to be deni it to the Lay to people; for his the people; for his the people; for his to people; of the Last consensual by Christ's continuence and commentment, anget to be millined to all Christian men alike.

The TWENTY NINTH ARTICLE.

Of the Wicked, which eat not the Body of Christ in the Use of the Lord's Supper.

HE wicked, and such as be void of a lively Faith, although they do carnally and visibly press with their seeth (as St. Augustine saith) the sacrament of the body and blood of Christ: yet in no wise are they partakers of Christ, but rather to their condemnation do eat and drink the sign or sacrament of so great a thing.

has these Words; Ac per hoc qui non manet in Christo, of in quo non manet Christus, proculdubio nec manducat (spiritaliter) carnem ejus, nec bibit ejus sanguinem (licet carneliter of visibiliter premat dentibus sacramentum corporis of sanguinis Christi) sed magis tanta rei sacramentum ad judicium sibi manducat of bibit. This Article therefore is taken from St. Austin, and the Church consistent the Doctrin contained in his Words, for the Truth of which see Art. 25. Prop. 9, 10.

The THIRTIETH ARTICLE.

Of both Kinds. I I all to hold

THE cup of the Lord is not to be denied to the Lay people: for both the parts of the Lord's sacrament, by Christ's ordinance and commandment, ought to be ministred to all Christian men alike.

Tho

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This Article contains Two Propositions.

1. The Cup of the Lord is not to be denied to

the Lay People.

2. Both the Parts of the Lord's Sacrament, by Christ's Ordinance and Commandment, ought to be ministred to all Christian Men alike.

The First of these Propositions is the necessary Consequence of the Second. See the Eleventh Chapter of the Second Part of the Consutation of Popery.

The THIRTY FIRST ARTICLE.

Of the one Oblation of Christ finished upon the Cross.

HE offering of Christ once made, is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin, but that alone. Wherefore the sacrifices of masses, in the which it was commonly said, that the priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables, and dangerous deceits.

This Article contains Three Propositions.

r. The Offering of Christ once made, is that perfect Redemption, Propitiation and Satisfaction, for all the Sins of the whole World, both Original and Actual.

2. There is none other Satisfaction for Sin but

that alone.

3. The Sacrifices of Masses, in the which it was commonly said, that the Priest did offer Christ for the Quick and the Dead, to have Remission of Pain and Guilt, were blasphemous Fables and dangerous Deceits.

The First Proposition. See the Tenth Proposition

of the Second Article.

The Second and Third Propositions. See the Twenty ninth Question of the Locus Decimus nonus of Turretin's System. From whence it necessarily follows, that those Sacrifices of Masses are blasphemous Fables and dangerous Deceits; because they do so manifestly lessen the Honor of Christ's one Oblation on the Cross, and lead to a Thousand evil and superstitious Practices.

The THIRTY SECOND ARTICLE.

Of the Marriage of Priests.

BISHOPS, Priests, and Deacons, are not commanded by God's law, either to vow the estate of single life, or to abstain from marriage: therefore it is lawful for them, as for all other christian men, to marry at their own discretion, as they shall judge the same to serve better to godliness.

This Article has Two Propositions.

1. Bishops, Priests and Deacons, are not commanded by God's Law, either to vow the Estate of single Life, or to abstain from Marriage.

2. It is lawful also for them, as for all other Christian Men, to marry at their own Discretion,

Art. XXXIII, XXXIV. the Thirty nine Articles. 1411 tion, as they shall judge the same to serve berter to Godliness.

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The Second Proposition necessarily follows from the First. See the Twenty sixth Question of the Locus Decimus octavus of Turretin's System.

The THIRTY THIRD ARTICLE.

Of Excommunicate Persons, how they are to be avoided.

THAT Person which by open denunciation of the Church is rightly cut off from the unity of the Church, and excommunicated, ought to be taken of the whole multitude of the faithful, as an heathen and publican, until he be openly reconciled by penance, and received into the Church by a judge that hath authority thereunto.

See the Second Part of the Rights of the Clergy, Chap.

The THIRTY FOURTH ARTICLE

Of the Traditions of the Church.

It is not necessary, that Traditions and Ceremonies be in all places one, or utterly like; for at all times they have been divers, and may be changed according to the diversity of countries, times, and mens manners, so that nothing be ordained against God's word. Whosever through his private judgment willingly and purposely doth openly break the Traditions and Ceremonies of the Church, which be not repug-

repugnant to the word of God, and be ordained and approved by common authority, ought to be rebuked openly (that other may fear to do the like) as he that offendeth against the common order of the Church, and burteth the authority of the magistrate, and woundeth the consciences of the weak bretbren.

Every particular or national Church bath authority to ordain, change, and abolish ceremonies or rites of the Church. ordained only by man's authority, so that all things be done to edifying.

This Article contains Five Propositions.

1. It is not necessary that Traditions and Ceremonies be in all places one, or utterly like.

2. Traditions and Ceremonies have at all Times

been divers.

2. Traditions and Ceremonies may be changed according to the diversity of Countries, Times and Mens Manners, so that nothing be ordain-

ed against God's Word.

4. Whosoever thro' his private Judgment willingly and purposely doth openly break the Traditions and Ceremonies of the Church, which be not repugnant to the Word of God, and be ordained and approved by common Authority, ought to be rebuked openly (that other may fear to do the like) as one that offendeth against the common Order of the Church, and hurteth the Authority of the Magistrate, and woundeth the Consciences of the weak Brethren.

s. Every particular or National Church hath Authority to ordain, change and abolish Ceremonies or Rites of the Church, ordained only by Man's Authority, so that all things

be done to edifying.

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By Traditions the Church plainly means, not Doctrins (in which Sense 'vis frequently used, particularly in our Disputes with the Church of Rome) but Practices or Usages in the Service of God, even the same which she expresses immediately by the word Ceremonies (which is only explanatory) and which she afterwards calls Rites, supposing them the same with Ceremonies.

The Three First Propositions. The Church infers the First from the Second and Third. Now the Second is a Truth, which none can doubt of, that is acquainted with Ecclefiaftical History. 'Tis impossible for me at present to prove it by a compleat Induction of Particulars: nor do I remember, that any Party denies it. However, the Instances given by St. Austin in his Epistle to Fannarius, and in his Retractations, lib. 2. cap. 20. by Socrates in his History, lib. 5. cap. 22. and by Sozomen in his History, lib. 7. cap. 19. are undeniable Evidence, with respect to the Times in which they wrote. As for the Third Proposition, fince the Church has Power to decree Rites and Ceremonies (fee the Twentieth Article, Prop. i.) the Church must of course have Power to change them. For what should hinder the Church from altering what is founded upon her own Power? And common Sense informs us, that the Church must in making Alterations be guided by a regard to the Diversity of Countries, Times, and Mens Manners, and that nothing may be ordained contrary to God's Word. Now from these Two, the Second and Third Propositions, the First necessarily follows. For the' the Diversity of Traditions and Ceremonies in all Ages is a very good Prefumption that they may be lawfully diverse; yet yet the Power of changing them is a Demonstration, that there is no Necessity of their being in

all Places one and utterly like.

The Fourth Proposition is manifestly built upon the Supposition of a Christian State, and that the Magistrate has actually interposed in the Appointment or Confirmation of Traditions and Ceremonies. This being observed, the Truth of the Proposition is self evident, provided the Magistrate may in such Cases exercise his Authority, touching which Point see the Discourse of the Independency of the Church on the State, Chap.

The Fifth Proposition necessarily follows from,

or rather is contained in, the Third.

The THIRTY FIFTH ARTICLE.

Of Homilies.

I H E second book of Homilies, the several titles whereof we have joyned under this article, doth contain a
godly and wholsom doctrin, and necessary for these times,
as doth the former book of Homilies, which were set forth
in the time of Edward the VI. and therefore we judge them
to be read in Churches by the ministers, diligently and distinctly, that they may be understood of the people.

Of the Names of the Homilies.

1. OF the right Use of the Church.
2. Against Peril of Idolatry.

3. Of Repairing and Keeping clean of Churches.

4. Of Good Works: First, Of Fasting.
5. Against Gluttony and Drunkenness.

6. Against Excess of Apparel.

7. Of Prayer, and hardmanar od fine shylno

8. Of the Place and Time of Prayer.

9. That Common Prayers and Sacraments ought to be ministred in a known Tongue.

10. Of the Reverent Estimation of God's Word.

II. Of Alms-doing.

12. Of the Nativity of Christ.

13. Of the Passion of Christ.

14. Of the Resurrection of Christ.

15. Of the Worthy Receiving of the Sacrament of the Body and Blood of Christ.

16. Of the Gifts of the Holy Ghost.

17. For the Rogation Days.

18. Of the State of Matrimony.

19. Of Repentance.

20. Against Idleness.

21. Against Rebellion.

These Expressions, we judge them to be read in Churches, &c. must needs mean, that the Homilies are such as may lawfully and profitably be read therein. But this, as the Rubric in the Communion Office expressly declares, is upon Supposition, that there be no Sermon. For our Church does not allow of using a Sermon and Homily at the same time.

Now that the Two Books of Homilies do contain godly and wholfom Doctrin, and necessary for these Times (viz. the times of which the Compilers undoubtedly spake, even their own Times) and that they may consequently be read in Churches, &c. will appear upon the perusal of them; for they establish and confirm their own Doctrin by Reason, Scripture and Antiquity.

Only it must be remembred, that he who subfcribes this Article, is not supposed thereby to declare his Approbation of every Particular, which is found in the Homilies. For tho' our Subscription to the Articles ties us up to every fingle Proposition of the said Articles: yet 'tis unreasonable to extend a fingle Proposition in the Thirty fifth Article, to an Approbation of every Proposition, that may be found in a whole Folio Book, of merely Human Composition; and in which, upon that Account, 'twould be a Miracle, if nothing were either really amis, or what an honest Man might with a very good Conscience dissent from. And I dare fay, whoever carefully examins the Homilies, provided he be otherwise well affected to the Established Church, will heartily wish for, and be very ready to allow, this Sense of our Subscription.

But yet, because in Matters of Subscription a Man ought to take effectual Care, that he deals openly and fairly, that he does not trifle with Sacred Obligations, and play with Setled Impositions, and thereby give his Conscience, either such a Wrench as may often make his Heart ake, or such a Loose as may debauch it in other Instances; for these Reasons, I say, and also that I may both silence such as strain every thing to a salse and bad Sense, and render those perfectly easy, who are willing to admit a good and true one; I shall subjoin a decisive Explanation of our Subscription to

this Article.

Bishop Morton having wrote a Defence of the Surpliss, the Cross, and Kneeling at the Sacrament, Dr. Ames publish'd a Reply to it. To this Reply Dr. John Burges return'd an Answer, which occasioned Dr. Ames's Fresh Suit, to which Mr. Ritchel rejoined, and so the Controversy ended.

Now

Now Dr. Burges had formerly, by some indiscreet Superior, been deprived for Nonconformity. But afterwards he presented his Sense of the Terms required, first by the Hands of the Bishop of Winchester (Dr. Lancelot Andrews, I presume) to King James the First, and then to the Arch-Bishop of Canterbury, Dr. G. Abbot: and thereupon he was restored to

the Exercise of his Ministry.

He gives us an Account of this Matter in the Preface to his Answer to Dr. Ames, p. 18. in these Words, And after that time, even the very Day in which I was deprived for refusal of Subscription, I did openly before (I take it) an Hundred Witnesses (whereof some yet remain) profess, that if it should be made plain to me, that there was no such Alteration in the Church's Intendment as I apprehended, I would then subscribe, as I had done before, without Scruple. And accordingly afterwards I did freely subscribe, after that His Majesty had seen the Interpretation of things which I had conceived, and satisfied my self in, and had allowed them: and after that my Lord's Grace of Canterbury that now is, had told me, that they were not my Senses, but the very true Meaning and Sense of the Church of England, what soever some Men out of the Rygt of their Wits had discoursed. These Interpretations I will subjoin to this Discourse, because it may do some Men good.

Accordingly he does subjoin that Paper, Pref. p. 23, &c. under this Title, A Particular of those Interpretations of some Things questioned in the Matter of Subscription, with which I had satisfied my self in former times, and with which I offered to subscribe the same Day wherein I was deprived for not subscribing; which were after presented to His Majestie by the then Bishop of Winchester, and after to my Lord's Grace of Canterbury, upon which I was restored to my Ministerie. And at the End of it he has these Words, These Interpretations

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King James accepted, and my Lord's Grace of Canterbury affirmed them to be the true Sense and Intention of

the Church of England.

Now it must be observed, that this Book was published by the special Command of King Charles the First, as the Title Page informs us, and that the Doctor's Dedication to that King begins in these Words,

Most Gracious and Dread Soveraigne,

It pleas'd your excellent Majestie by your Letters to me vouchsafed, both to signify your Highness dislike of my suppressing what I had written some Years past in Maintenance of the Reverend Father the Lord Bishop of Coventrie and Litchfield, his Defence of the Ceremonies of this Church of England, against an intemperate and scurrious Reply made thereunto by a nameless Author: And also straitly to charge me forthwith to deliver my Papers on that Subject, into the Hands of the said Reverend Bishop my Diocesan, that it might be seen, how well I had vindicated the Honor both of this Church, and of that worthy Prelate, from the Calumnies and Indignities cast upon both by that Replier.

In dutiful Obedience to that your Majesties Injunction, I have so done; not keeping back any part of what I had then sinish'd, nor presuming to stay it any longer in my Hands, till the rest might have been added, for fear of incurring your Majesties Displeasure. And now, that my Rejoinder (even unperfect as it was) has taken Life and Motion from the Breath of your Majesties Command, it comes a

broad into the World.

Whoever considers the Circumstances above related, will be forc'd to acknowledge, that no Interpretation of the Sense of our Subscription to the Thirty sifth Article can be more authentic, than that which was accepted, as well by King fames the First (in whose Time the Canon prescribing the Form of it was made) as by the Arch-Bishop of

Canterbury, and publicly declar'd to have been for accepted, in a Book publish'd by so remarkable a Command of King Charles the First. Now that Interpretation of the Subscription follows in these very Words.

X. Of the Two Books of Homilies.

I undertake not to approve of every Phrase or Allegation of Scripture, as sitly applied to the Mind of the Holy Ghost: but that dogmatically there is nothing delivered in those Homilies, that I know to be contrary to the Word of God, but that they may lawfully and prositably be read to the People for their Edisication, when better Means are wanting:

And in this Sense I subscribe to those Books also.

Wherefore let any conscientious and candid Perfon judge. The Article afferts, that the two books of Homilies do contain a godly and wholfom Doctrin necessary for these Times: Nor is there any Doubt, but we are absolutely bound to subscribe the Truth of this Proposition. But the Question is, in what Sense this Proposition is true, and whether that Sense be allowed in the Subscription. Now I think, the Truth of that Proposition, in Dr. Burges's Sense, is exceedingly evident: and you see, that Sense is allowed and declared to be the true one by the most competent Authority. So that I do not pretend, that a Man may subscribe the Thirty fifth Article in a loofer Sense, than he subscribes the other Articles (for that would be downright Knavery and Prevarication) but I contend, that that Proposition, to which we do thus absolutely subscribe, as fully and heartily as to any of the rest, is not to be understood in that rigid Sense, which some Persons, for very ill Ends, would fasten on

And therefore I heartily wish, that those Learned Gentlemen, who write upon this Point, would L 2 express

express themselves more properly than they usually do. They talk very frequently of our Subscription to the Homilies; whereas in Reality there is no fuch thing required of us. We must subscribe the Articles, 'tis true: but not the Homilies. For if we were in Reality and Propriety of Speech required to subscribe the Homilies; I must own, I think, we should be oblig'd thereby to profess our Belief of the Truth of every Proposition contain'd in the Homilies: even as by our Subscription to the Articles we profess our Belief of every Proposition contain'd in the faid Articles. And yet, tho' I have a very profound Veneration for that excellent Collection of Discourses, which the two Books of Homilies contain (as every Man furely must have, who considers the Contents, the Occasion, and the Circumstances of them) I declare to the whole World, that I do by no Means conceive my felf bound to profess my Belief of every Proposition contain'd in them.

Perhaps 'twill be roundly faid, that a Subscription to the Thirty fifth Article, is a Subscription to the Homilies. But then I utterly deny the Truth of that confident Affirmation. For in the Thirty fifth Article we do not subscribe the Homilies, but we fubscribe this Proposition relating to the Homilies, viz. that they contain a godly and wholfom Doctrin necessary for these Times. Surely there is a vast difference between subscribing the Homilies themfelves, and fubfcribing a Proposition concerning them. This Distinction ought carefully to be noted; otherwise we shall perplex our selves with improper Expressions, and wrangle everlastingly about them; at the same time that the things themfelves are clear, and fuch as all Persons will naturally agree in, when they understand what is real-

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If it be asked, by what Rule we shall know, what those Doctrins are, which we profess our Approbation and Belief of, by subscribing the Thirty fifth Article concerning the Homilies; I answer, that our Subscription does undoubtedly extend to all the Doctrins contain'd in every one of those Homilies, which our Subscription includes: and that we must judge which are the Doctrins in each Homily, after the same manner, as we judge with respect to other Writings. Now by the Doctrins of any other Writing we conftantly mean those Points which the Author laies down, and fets about the Proof of, giving his Judgment and Determination concerning them. Thus we are understood, when we fay, that such a Book contains found Doctrin. We are not supposed to declare, that every Argument therein urged is in our Opinion valid, that every Proposition in the declamatory Part is strictly true, that every Illustration is exactly just and home; these, I say, and the like Particulars are by no means implied in our faying, that the Book contains found Doctrin: but our faying so fignifies thus much (and no more) viz. that those Propositions, which the Author attempts to establish and convince his Reader of, by fuch Arguments as he produces and offers for that Purpose; that those Propositions, I say, which he delivers dogmatically (to use Dr. Burges's Expression in the Interpretation above recited) are really true: tho' perhaps at the fame time diverse Mediums for the Confirmation of them, diverse occasional Affertions, and the like, may justly be excepted against. The Application of this Rule to our Homilies is so very easy, that no Man of common Sense can mistake it; and therefore I shall not wast Words upon it.

Besides, it must be observ'd, that our Church, at the same time that she obliges her Clergy to fubscribe this Article, wherein 'ris declared, that the Homilies do contain good and wholfom Doetrin, and necessary for the Times they were writ in; permits such of her Clergy as are duly qualified, to preach their own Sermons, and confequently she leaves them intirely at liberty, whether they will ever read any of the Homilies. From whence it follows, that by the Doctrin of the Homilies she does not understand those very Forms of Words, those very Arguments for the Establishment of particular Tenets, those very Illustrations of matters afferted and maintained, &c. which the Books of Homilies exhibit to us; but only those Points, which she allows her Clergy to deliver in their own Words, to establish by such Arguments as they like best, to illustrate as their own Judgments lead them, &c. Otherwise the very Forms of the Homilies would be declared necessary to be used, even by those that never were esteem'd to lie under any Obligation to use them. Whereas, if by the Do-Arin of the Homilies we understand, as the Church manifestly did and does, those grand Propositions which she would have the People convinced of; there is no doubt, but those who agree in the Truths themselves, do preach the same Doctrin that was necessary for those Times, whether they read the Homilies, or pronounce Discourses of their own composing, infinitely diverse from each other, as the Sermons of numberless Preachers must, with respect to Form, of necessity be.

I might confirm what I have been faying, by an Historical Account of the bad Use that has been made of the Authority of the Homilies. But I am unwilling to relate such melancholy Particulars.

The

The Truth is, 'tis' a common Practice for Men to catch at every Expression in the Homilies, which they think favorable to their own private Notions; and thereby to drag the Church into the Controversy, merely to cast an Odium upon their Adversaries, as Apostates from what they have fubscribed. And yet the very same Persons, when they are pressed upon other Heads, with Arguments drawn in the very same Manner, from the very fame Homilies, have the Face to interpret their Subscription to the Thirty fifth Article exactly as I have done, tho' that Interpretation destroys the Force of their own Reasonings in behalf of their beloved Tenets. It certainly becomes good Christians always to argue fairly, and not to triumph in an Authority, which, as they manage it, is as often against them, as for them. We are ready enough on all fides to receive the true Interpretation of our Subscription with respect to the Homilies, when the false one leads us into insuperable Difficulties: and therefore we ought not to press a false Interpretation upon any fort of Adversaries. when the true one does not affect them. Let us take due Care to state, what we mean by the Church's Doctrins, in such a Manner, as shall be equally reasonable, and readily acknowledged, in all Instances whatsoever : and then, as we shall not be guilty of using diverse Weights and Measures; so, I dare fay, we shall agree in what our Church teaches, much better than our contending Parties feem to imagin.

To evince the Truth of which Affertion, I shall take the Liberty of quoting and comparing the Words of Two eminent Prelates, whose Judgment has been (in many Cases, almost implicitly) fol-

lowed by vast numbers of Admirers.

Arch-

Arch-Bishop Laud was Bishop Burnet, in his charged at his Tryal (a- Exposition of the Thirty mongst other Particulars) fifth Article, which is with thwarting the Do- intituled Of Homilies. erin of the Homilies, which are confirmed in the Thirty fifth Article, upon the account of his countenancing Images in Churches, &c. To this

he replies,

My Answer was, First, That though we Subjeribed generally to the Doctrine of the Homilies, as good; yet me did not express, or mean thereby to justifie and maintain every particular Phrase or Sentence contained in them. And Secondly, That the very Words of the Article to which we subscribe. tre, That the Homilies do contain a godly and a wholesom Doctrine, and necessary for those Times. Godly, and wholefom for all Times; but neceffury for those, when People were newly weaned from the Worship of Images: Afterwards, neither the Danger, nor the Scandal alike. Mr. Brown in his Reply faid, That fince the Dodrine contained in the Homifaies,

By this Approbation of the Two Books of Homilies it is not meant that every Passage of Scripture, or Argument that is made use of in them. is always convincing, or that every Expression is so severely worded, that it may not need a little Correction or Explanation. All that we profess about them, is only that they contain a godly and wholefom Doctrine. This rather relates to the main Importance and Design of them, than to every Pafsage in them____This Approbation is not to be stretched so far, as to carry in it a special Assent to every Particular in that whole Volume; but a man must be persuaded of the main of the Doctrine that is taught in them. ---- By necessary for these Times, is not to be meant, that this was a Book fit to serve a Turn; but only that this Book was necessary at that Time, to instruct the Nation aright, and

Homiles was wholesom and good, it must needs be necessary also for all Times. But this worthy Gentleman is berein much mistaken. Strong Meat, as well Spiritual as Bodily, is good and wholesom; but the' it be so, yet if it had been necessary at all Times, and for all Men, the Apostle would never have fed the Corinthians with Milk. and not with Meat: The Meat always good in it felf, but not necessary for them which were not able to bear it. Hift. of his Troubles and Tryal, p. 312.

and so was of great use then.
But though the Doctrine in
it, if once true, must be always true, yet it will not be
always of the same Necessity
to the People. p. 375, 376.

prove what he utters wir is vailly different, when

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For then, the he is abli

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I will add, that the Author of The Hereditary Right of the Crown of England asserted, having consuted diverse Mistakes in the Homily against Rebellion, excuses himself by saying, p. 63. If any should be offended with the Liberty here taken with the Homily, I must again assure my Reader, it proceeds not from the least Disaffection to the Composers, much less to the Doctrine of it, which is the only thing we are oblig'd to maintain; not the Arguments made use of to prove it.

I need not observe, that Arch-Bishop Laud, Bishop Burnet, the aforesaid Author, and my self, do exactly agree in our Sense of what this Article saies

touching the Homilies.

I know of no Difficulty that remains, except it should be imagin'd, that those who subscribe the Thirty sifth Article in this Sense, can't honestly read

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read the Homilies; because, perhaps, whatsoever Homily they read, may contain something which they disapprove. But I desire it may be remembred that tho' he who is prefumed to preach his own Sermon, is thereby supposed to deliver his own Sense in every Clause and Proposition; and consequently must, to avoid the Guilt of lying, inwardly approve what he utters with his Mouth: yet the Cafe is vastly different, when a Man professes, and is understood, to read an Homily composed by another. For then, tho' he is obliged by his Subscription to own the general Doctrin, yet he is not esteemed by the Auditory to deliver what is precifely the Sense of his own Mind; but such a Latitude is indulaid him, that he may in smaller Matters dissent from the Form he pronounces, without the least imputation or color of Infincerity; the bare Suspicion of which a Clergyman ought to avoid and abhor in the whole Course of his Actions. Line April bank

The THIRTY SIXTH ARTICLE.

Of Consecration of Bishops and Ministers.

THE book of Consecration of Arch-bishops, and Bishops, and ordering of Priests and Deacons, lately set forth in the time of Edward VI. and confirmed at the same time by authority of Parliament, doth contain all things necessary to such consecration and ordering; neither hath it any thing that of it self is superstitions and ungodly. And therefore whosoever are consecrated or ordered according to the rives of that book, since the second year of the aforenamed King. Edward, unto this time, or hereafter shall be consecrated or ordered according to the same rites, we decree all such to be rightly, orderly, and lawfully consecrated and ordered.

In the Act for Uniformity of Public Prayers passed in the Fourteenth of King Charles the Se

cond, we have these Words following.

Provided always, That whereas the fix and thirtieth Article of the nine and thirty Articles agreed upon by the Archbishops and Bishops of both Provinces, and the whole Clergy, in the Convocation holden at London, in the Year of our Lord One thousand Five hundred Sixty two, for the avoiding of Diversity of Opinions, and for establishing of Consent touching true Religion, is in these words following, Viz.

That the Book of Confecration of Archbishops, and Bishops, and Ordaining of Priests and Deacons, lately

se set forth in the Time of King Edward the Sixth, and confirmed at the same time by Authority of Parliament,

doth contain all things necessary to such Consecration and Ordaining, neither bath it any thing that is of it self

Superstitions and Ungodly; and therefore whosoever are Consecrated or Ordered according to the Rites of that

66 Book, since the Second Year of the aforenamed King

" Edward unto this time, or hereafter shall be Consecra-

ted or Ordered according to the same Rites; We decree all such to be rightly, orderly, and lawfully Confecrated

cc and Ordered.

It be Enacted, and be it therefore Enacted by the Authority aforefaid, That all Subscriptions bereafter to be bad or made unto the said Articles by any Deacon, Priest, or Ecclesiastical Person, or other Person whatsoever, who by this Act, or any other Law now in Force, is required to subscribe unto the said Articles, shall be construed and taken to extend, and shall be applied (for and touching the said Six and thirtieth Article) unto the Book containing the Form and Manner of Making, Ordaining, and Consecrating of Bishops, Priests and Deacons, in this Act mentioned, in such sort and manner as the same did heretofore extend unto the

Book set forth in the Time of King Edward the Sixth, mentioned in the said Six and thirtieth Article; any thing in the said Article, or in any Statute, Act, or Canon beretofore had or made to the contrary thereof, in any wise notwithstanding.

This being premised, the Thirty Sixth Article

contains Three Propositions.

r. The Book of Consecration of Arch-bishops and Bishops, and ordering of Priests and Deacons, lately set forth in the Time of Edward the Sixth, and confirmed at the same time by Authority of Parliament (and afterwards altered in the Fourteenth Year of King Charles the Second) doth contain all things necessary to such Consecration and Ordering.

2. The Book of Consecration of Arch-bishops and Bishops, and ordering of Priests and Deacons, lately set forth in the Time of Edward the Sixth, and confirmed at the same time by Authority of Parliament (and afterwards altered in the Fourteenth Year of King Charles the Second) hath not any thing that of it self

is superstitious and ungodly.

3. Whosoever are consecrated or ordered according to the Rites of that Book, since the Second Year of the aforenam'd King Edward, unto this Time, or hereafter shall be consecrated or ordered according to the same Rites, we decree all such to be rightly, orderly, and lawfully consecrated and ordered.

The First and Second Propositions suppose, according to the Doctrin of the Twenty third Article, that the Persons who consecrate or ordain, have Authority so to do. The only Question therefore is

is concerning the Form prescribed in that Book for such Consecration or Ordination. And the Church affirms, that that Book doth contain all things necessary to the same. This being observed, the Truth of both Propositions will appear at first sight to such as peruse the Book.

The Third Proposition is the necessary Consecration.

The Third Proposition is the necessary Consequence of the First and Second. But see the Fourth Chapter of the Third Part of the Consuta-

tion of Popery. The 'one work migricones 294

and ordered.

Here it will be proper to give some account of a Difficulty arising from the Interpretation of the Subscription to this Article, which was before recited from the Fourteenth of King Charles the Second. Since by that Act our Subscription to this Article must be understood of the Book of Confecration, &c., as it was then altered: therefore the Third Proposition, when expressed at full length, must run thus,

"Whosoever are Consecrated or Ordered according to the Rites of that Book, which was set forth and confirmed by Parliament in King Edward the Sixth's Days, and was afterwards altered and confirmed again in the Fourteenth of King Charles the Second; I say, whosoever has been Consecrated or Ordered by that Book since the Second Year of King Edward unto this time, or hereafter shall be consecrated or ordered according to the same Rites, we decree all such to be rightly, orderly, and lawfully consecrated and

But is it not then strange, that our Church should now be supposed to speak of Persons Consecrated or Ordered since the Second of King Edward, according to the Rites of the Book as it stood altered in the Reign of King Charles the Second? And wou'd

wou'd our Lawgivers impose on us a Subscription to the Proposition above rehearsed? I conceive therefore, that our Subscription does at present oblige us to ackowledge the Validity of those Ordinations only, which have been and shall be made according to that Book fince the above mentioned Alteration of it. But then, because the Validity of our Succession depends upon the Validity of the prior Ordinations; therefore we ought to fatisfy our selves concerning them, tho' our Church does not bind us to an explicit Confirmation of them. And whoever will compare the Forms of Confecration and Ordination confirm'd in King Edward's Time, with the Book as 'twas altered in the Fourteenth of King Charles the Second, will be foon convinced, that this Proposition has no real Difficulty in it, either as it was understood formerly, or as 'tis now to be understood by reason of the Parliamentary Interpretation.

I will add (to prevent some Scruples which may possibly arise) Dr. Burges's Interpretation of the Subscription to this Article, which is in the Paper before mentioned; and is therefore warranted by unexceptionable Authority. His Words are

these.

D HOAM

IX. Of the Book of Ordination of Bishops, Priests and Deacons.

I conceive, that Subscription to this Book does not intend an Approbation of every Phrase, or Application of every Place of Scripture therein alledged, as fitly applied: but only that the Calling of Bishops to govern the Church, and the Ordination of Inferior Ministers by them to the Uses there assigned, are not contrary to the Word of God, and so I subscribe to that Book.

NICVM

The

fastical or Civil, in all'Causes doth apper-The THIRTY SEVENTH ARTICLE.

Of the Civil Magistrates.

THE Queen's Majesty hath the chief Power in this realm of England, and other her Dominions, unto whom the chief government of all estates of this realm, whether they be Ecclesiastical or Civil, in all Causes doth appertain, and is not, nor ought to be subject to any foreign

jurisdiction.

Where we attribute to the Queen's Majesty the chief government, by which titles we understand the minds of some slanderous folks to be offended: we give not to our Princes the ministring either of God's word, or of the sacraments, the which thing the injunctions also lately set forth by Elizabeth our Queen do most plainly testify: but that only prerogetive which we see to have been given always to all godly Princes in holy scriptures by God himself; that is, that they should rule all estates and degrees committed to their charge by God, whether they be Ecclesiastical or Temporal, and restrain with the Civil sword the stubborn and evil doers.

The Bishop of Rome bath no jurisdiction in this realm of

England.

The laws of the realm may punish Christian men with

death for heinous and grievous offences.

It is lawful for Christian men, at the commandment of the Magistrate, to wear weapons, and serve in the Wars.

This Article contains Six Propositions.

this Realm of England, and other her Dominions, unto whom the chief Government of all Estates of this Realm, whether they be Eccle-M saftical

162 Directions for Studying Art. XXXVII. fiaftical or Civil, in all Causes doth apper-

2. The Queen's Majesty is not, nor ought to be

subject to any Forein Jurisdiction.

the chief Government, by which Titles we understand the Minds of some slanderous Folks to be offended; we give not to our Princes the Ministring either of God's Word, or of the Sacraments, the which thing the Injunctions also set forth by Elizabeth our Queen do most plainly testify: but that only Prerogative, which we see to have been given always to all godly Princes in the Holy Scriptures by God himself, that is, that they should rule all Estates and Degrees, committed to their Charge by God, whether they be Ecclesiastical or Temporal, and restrain with the Civil Sword the stubborn and evil Doers.

4. The Bishop of Rome has no Jurisdiction in this

Realm of England.

5. The Laws of the Realm may punish Christian Men with Death for heinous and grievous Offences.

6. It is lawful for Christian Men, at the Commandment of the Magistrate, to wear Weapons, and serve in the Wars.

The First Proposition. See the Discourse of the In-

dependency of the Church on the State, Chap.

The Second Proposition. There is no Plea for any Forein Jurisdiction, but what is made in favor of the Popes's usurp'd Authority; of which see the Fourth Proposition.

The Third Proposition is an Explication of the First, and the same Reference will serve. Only, because Queen Elizabeth's then late Injunctions are mentioned, as containing the same Doctrin, I think it necessary to subjoin that Passage of the said Injunctions, which is referr'd to.

An Admonition to simple men, deceaued by malicious.

The Queenes Maiestie being infourmed that in certayne places of this Realme, Sundry of her native Subiectes, being called to Ecclesiastical ministerie in the Churche, be by sinister persuasion and peruerse construction, induced to finde some scruple in the fourme of an othe, which by an act of the last Parliament is prescribed to be required of divers persons, for the recognition of their allegiaunce to her maiestie, which certagnely neither was ever meant, ne by any equitie of wordes or good sense can be thereof gathered: woulde that all her louyng Subiectes should understand, that nothing was, is, or shal be meant or intended by the same othe, to have any other duetie, allegiaunce, or bonde required by the same othe, then was acknowledged to be due to the most noble kynges of famous memorie kyng Henry the eyght her Maiesties father, or kyng Edward the fixth her Maiesties brother.

And further her Maiestie forbiddeth al maner her subiectes, to geue eare or credite to such peruerse and malicious
persons, which most sinisterly and maliciously labour to notisie to her louing subjectes, howe by the wordes of the sayde
othe, it may be collected that the Kynges or Queenes of this
Realme, possessours of the crowne, may chalenge aucthoritie
and power of ministerie of divine offices in the Churche,
wherein hen sayde subjectes he much abused by suche eught
disposed persons. For certagnely her Maiestie neyther doth,

ne euer will chalenge any other aucthoritie, then that was chalenged and lately vsed by the sayde noble kynges of famous memorie, king Henry the eighth and king Edward the fixth, which is and was of anncient tyme due to the Imperial crown of this Realme: that is, under God to have the soueraintie and rule ouer all maner persons borne within thefe her Realmes, dominions, and countreys, of what estate. eyther ecclesiastical or temporall soeuer they be, so as no other forragne power shall or ought to have any superioritie over them. And yf any person that bath conceaved any other sense of the fourme of the sayde othe, shall accept the same othe with this interpretation, sense, or meaning, her Maiestie is well pleased to accept every suche in that behalfe as her good and obedient subjectes, and shall acquite them of all maner penalties conteyned in the sayde act, agaynst suche as shall peremptorily or obstinately refuse to take the same othe.

The Fourth Proposition. The Foundation of the Pope's claiming a Jurisdiction in England, is his usurped Supremacy, which is disproved in the Twenty first Chapter of the Second Part of the Confutation of Popery.

The Fifth and Sixth Propositions. See the First Fourteen Sections of the Seventeenth Question of Turretin's Locus Undecimus.

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The THIRTY EIGHTH ARTICLE.

brownshim. And afterword

Of Christian Mens Goods, which are not common.

HE riches and goods of Christians are not common, as touching the right, title, and coffession of the same, as certain Anabaptists do falsly boast. Notwithstanding, every man ought of such things as he possesset, liberally to give alms to the poor, according to his ability.

This Article contains Two Propositions.

The Riches and Goods of Christians are not common, as touching the Right, Title and Possession of the same, as certain Anabaptists do falsly boast.

2. Every Man ought of fuch Things as he possesfeth, liberally to give Alms to the Poor accor-

ding to his Ability.

The First Proposition. That certain Anabaptists did then boast, that the Goods of Christians were common, we learn from Sleidan, who in his Tenth Book of Commentaries has these Words, Ad boc tempus primi nominis apud ipsos (Anabaptistas) Propheta, nam boc sibi nomen usurpant, Joannes Matthæus, mandabat, ut quod quisque baberet auri & argenti, rei mobilis, id omne deferret in medium, capitis proposita pæna, & in bunc usum publica suit constituta domus. Hac edicti severitate populus valde attonitus obtemperabat: nec integrum erat cuiquam fallere aut partem aliquam defraudare: nam puelle quædam duæ vaticinantes, quod commissim esset fraudis, denunciabant. Neque vero sua tantum illi conferebant, sed eorum etiam quos esecerant, facultates in suos M3

affumebant. And afterwards, Durante obsidione, librum conscribunt & edunt, Restitutionem ipsi vocant: boo in libro tradunt inter alia, regnum Christi futurum esse equímodi ante supremum judicii diem, ut pii & electi rement, impis omnino deletis ubique : tradunt etiam licere populo magistratum abrogare: item, etsi nullum habuerunt Apostoli mandatum usurpandæ jurisdictionis, tamen eos, qui nunc sunt, Ecclesiæ ministros debere sibi sumere jus gladii, perque vim constituere novam rempublicam : ad bæc. neminem, qui non revera sit Christianus, in Ecclesia tolerandum esse: tum & illud, non posse quenquam sieri salvum, nist facultates omnes in commune deferat, nibilque proprium possideat : Lutherum etiam & Pontificem Romanum aiunt esse falsos Prophetas, Lutherum tamen deteriorem: sed & matrimonium eorum, qui vera fide non sunt illustrati, pollutum & impurum, ac pro scortatione vel adulterio potius habendum esse dicunt.

Touching the Truth of the Proposition. See Dr. Whithy on Acts 3.44. and 4.32.

The Second Proposition is so largely and frequently proved by the practical Writers, that I need make no particular Reference.

The THIRTY NINTH ARTICLE.

Of a Christian Mans Oath.

A Swe confess, that vain and rash swearing is forbidden christian men by our Lord Jesus Christ, and James his apostle: So we judge, that christian religion doth not prohibit, but that a man may swear, when the magistrate requireth, in a cause of faith and charity, so it be done according to the prophets teaching, in justice, judgment, and truth.

This Article contains Two Propositions.

1. We confess, that vain or rash Swearing is forbidden Christian Men by our Lord Jesus Christ,

and James his Apostle.

2. We judge, that Christian Religion doth not prohibit, but that a Man may Swear, when the Magistrate requires, in a Cause of Faith and Charity, so it be done according to the Prophets teaching, in Justice, Judgment and Truth.

See Dr. Whithy on Matth. 5. 33, 34, 35, 36, 37. and on James 5. 11. The Text of the Prophet referr'd to, is, Jer. 4. 2.

The THIRTY NINTH ARTICLE.

Of a Christian Mans Outh,

Sine confess, that wain, and rate specime is forbid den ebreffian men . y om I bra telas Chrift, and anies his apolito: So me judge, that a militar religion doth en grabibit, but the a man may from, when the mazibout required in a rade of fair's one courty, to to be ne according to the prophets teaching in justice, judgeduri han in

This Article contains Two Press I. We confess, that vain Corine is for bidden Christian Mon and Fames his Apolitic.

on doch noc z. We judge, that Christi probibit, but that a Man may Swear, when the Magiffrag requires, in a Carlo of Frith and Charity, to it be done according to the Prophets teaching, in Juffley, Judgment and . Harri

(see Dr. Whale on March, 5. 33, 14, 35, 36, 37. and on Fames g. in The Lext of the Prophetre. grid to, is, Jen. 12.

D. HIERONYMI

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EPISTOLA ad

NEPOTIANUM,

De Vita

Clericorum & Monachorum;

Cum Notis
J. MARTIANÆI.



L O N D I N I Anno 1714.

D. HIERONYMI

EPISTOLA ad

NEPOTIANUM,

Clericorum (MVOIN

Cum Noti

J.MARTIANEL



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ATT CHOA

D. HIERONYMI

EPISTOLA

Ad NEPOTIANUM,

De Vita Clericorum & Monachorum.

Nepotiano, qui fuit Heliodori ex sorore nepos, præscribit vivendi formam, quam Clerici & Monachi sequi debeant, saluberrima quædam præcepta tradens, de spernendis divitiis, fugienda familiaritate sæcularium, præcipue feminarum, de doctrina pietatis, de frugalitate cultus, ædificiorum & victus, de fugienda laude bominum, de fugienda obtrectatione, de fide silentii, de fugiendis muneribus, de dispensandis in pauperes eleemosynis. Est autem genus paræneticum, in quo mire valet divus Hieronymus, sicut & in cæteris. Ex bac Epistola multa citantur in Decretis Pontificum compluribus locis.

HIERONYMUS PRESBYTER NEPOTIANO PRESBYTERO, SALUTEM.

PEtis à me, Nepotiane charissime, litteris transmarinis, & crebrò petis, ut tibi brevi volumine digeram præcepta vivendi: & qua ratione, qui sæculi militià derelica, vel Monachus cœperit esse, vel Clericus, rectum Christi tramitem teneat, ne ad diversa

a Duo ex viginti MSS. Codicibus, quos habui ad collationem hujus Epistolæ, sic legunt : Petus, Nepotiane charissime, disterie transmarinis, & crebrò à me petit, ut tibi in brevi volumine, &c.

diversa vitiorum diverticula rapiatur. Dum essem adolescens, imò penè puer, & primos impetus lascivientis ætatis eremi duritia refrenarem, scripsi ad avunculum tuum fanctum Heliodorum exhortatoriam Epistolam, plenam lachrymis querimoniisque, & quæ deferti fodalis monstraret affectum. illo opere pro ztate tunc lusimus: & calentibus adhuc Rhetorum studiis arque doctrinis, quædam scholastico flore depinximus. Nunc jam cano capite, & arata rugis fronte, & ad inftar boum pendentibus à mento palearibus,

Frigidus oblittit circum præcordia languis.

Unde & in alio loco idem Poëta canit:

"Omnia fert ætas, animum quoque. Et post week! forman, quen Cerici & Monachi es musibom

Nunc oblita mihi tot carmina, vox quoque conserved furgional familiaritate (soular ninaMericane

Jam fugit ipla.

terminations, Quod ne de Gentili tantum litteratura proferre videamur, divinorum Voluminum sacramenta cognosce. David annos natus septuaginta, bellicosus quondam vir, senectute frigescente, non poterat calefieri. Quaritur itaque puella de universis finibus Ifrael Abisag Sunamitis, quæ cum rege dormiret, & senile corpus calefaceret. Nonne tibi videtur, si occidentem sequaris litteram, vel figmentum esse de mimo, vel b Atellanarum ludicra? Frigidus senex obvol-

b Atella, Campaniæ oppidum, a quo ludi Atellani. Fuit enim in illo amphitheatrum egregium. Steph. Idem legimus in aliquot MSS. Codicibus ad marginem; in uno Exemplari Bibliothecæ Colbertinæ, num. 2807. & in altero Collegii Navarrii, ita feriptum reperi : Atella est oppidum Campania, ex quo At llani diger, vel inde Atellani. Atellana autem genus est Comædiæ obscenioris & lascivioris; ab Atella civitate Oscorum sic vocatum, ut testis est Livius libro septimo. Idem S. Hieronymus infra ad Sabinianum : Repertum oft facinus, quod mimus fingere, nec Scurra ludere, nec Atellanus posset effari.

obvolvirur vestimentis, & nist complexu adolescentulæ non tepescit. Vivebat adhuc Bethsabee; supererat Abigail, & relique uxores eins, & concubinat quas Scriptura commemorat. Omnes quali frieida repudiantur, & in unius tantum adolescentulæ grandavus calescit amplexibus. Abraham multo David fenior fuit, & tamen vivente Sara aliam non qual fivit uxorem. Isaac duplices David annos habuit & cum Rebecca jam vetula numquam friguit. Tal ceo de prioribus ante Diluvium viris, qui post annos nongentos, non dico fenilibus, sed pene jant cariofis artubus, nequaquam puellares quæfiere amplexus. Certe Moyfes dux Israelitici populi centum & viginti annos habebat, & Sephoram non adolestons and insul hor distantion in the mutavit.

Quæ est igitur ista Sunamitis uxor & virgo: tam fervens, ut frigidum calefaceret; tam fancta, ut calentem ad libidinem non provocaret? Exponat fapientissimus Salomon patris sui delicias; & pacificus bellatoris viri narret amplexus. Posside sapientiam: posside intelligentiam. Ne obliviscaris, & ne declinaveris à verbis oris mei. Neque derelinquas illam, & apprehendet te: ama illam, & servabit te. Principium fapientiæ, posside sapientiam: & in omni possessione tua posside intelligentiam. Circumda illam, & exaltabit te: honora illam, & amplexabitur te; ut det capiti tuo coronam gratiarum, Corona quoque deliciarum protegat te. Omnes penè virtutes corporis mutantur in senibus: & crescente sola sapientia decrescunt catera virtutes, jejunia, vigilia, & eleemofyna, chameunia, huc illucque discursus, peregrinorum susceptio, defensio

c Chameuniæ dicuntur humi cubationes: quam Græcam vocem alibi etiam retinet Hieronymus, quia Latine haud satis commode potest exprimi. Xauci autem intelligitur humi, evin cubile. Inde zauevia, quum quis in nuda humo cubat.

fensio pauperum, instantia orationum, perseverancia, visitatio languentium, labor manuum, unde prabeantur eleemosynæ. Et, ne sermonem longius trahami cuncta quæ per corpus exercentur, fracto corpore minora fiunt. Nec hoc dico, quòd in juvenibus & adhuc folidioris ætatis, his dumraxat qui labore & ardentissimo studio, vitæ quoque sanctimonia. & orationis ad Dominum Jesum frequentia. scientiam confequuti sunt, frigeat sapientia, que in plerisque senibus ætate marcescit: sed quòd adolefcentia multa corporis sustineat bella, & inter incentiva vitiorum & carnis titillationes, quasi ignis in lignis viridibus suffocetur, & suum non possit explicare fulgorem. Senectus vero rurfus eorum, qui adolescentiam suam honestis artibus instruxerunt. & in lege Domini meditati sunt die ac nocte, ætate fit doctior, usu tritior, processu temporis sapientior, & veterum studiorum dulcissimos fructus metit. Unde & sapiens ille vir Gracia Themistocles. quum expletis centum & septem annis se mori cerneret, dixisse fertur, se dolere, quòd tunc egrederetur è vita, quando sapere cœpisset. Plato octogesimo primo anno scribens, mortuus est. Et Isocrates nonaginta & novem annos in docendi scribendique labore complevit. Taceo cateros Philosophos. Pythagoram, Democritum, Xenocratem, Zenonem &Cleanthem; qui jam ætate longæva'in sapientiæ studiis sloruerunt. Ad Poëtas venio, Homerum, Hesiodum, Simonidem, Stesichorum; qui grandes natu cygneum nescio quid, & solito dulcius, vicina morte cecinerunt. Sophocles, quum propter nimiam senectutem, & rei familiaris negligentiam, à filiis accusaretur amentiæ, Oedipi fabulam, quam nuper scripferat, recitavit judicibus; & tantum sapientiæ in ætate jam fracta specimen dedit, ut severitatem tribunalium in theatri favorem verterer. Nec mirum. mirum, quum etiam Cato Cenforius, Romani gene. ris difertissimus jam & senex, Græcas litteras difees re nec erubuerit, nec desperaverit. Certe Homel rus refert, quod de lingua Nestoris, jam vetuli & pene decrepiti, dulcior melle oratio fluxerit. Sed & iphus nominis Abifag facramentum fapientiam fenum indicat ampliorem. Interpretatur enim, pater meus superfluus, vel patris mei rugitus. Verbum superfluum ambiguum est; sed in præsenti loco virtutem fonat, quod amplior fit in senibus, & redundans ac larga sapientia. In alio autem loco superfluus, quasi non necessarius ponitur. Abisag autem, id est, rugitus, propriè nuncupatur, quum maris fluctus resonat, &, ut ita dicam, de pelago veniens fremitus auditur. Ex quo oftenditur abundantissimum, & ultra humanam vocem divini sermonis in senibus tonitruum commorari. Porrò Sunamitis in lingua nostra coccinea dicitur: ut significet calere sapientiam, & divina lectione fervere; quòd licet Dominici fanguinis indicet sacramentum, tamen & fervorem oftendit sapientiæ. Unde & obstetrix illa in Genesi coccinum ligat in manu Phares, qui ab eo quòd parietem diviserat, duos ante populos separantem, diviforis, id est, Phares, fortitus est nomen. Et Rahab meretrix in typo Ecclesiæ resticulam, mysterium sanguinis continentem, ut Jericho pereunte domus ejus salvaretur, appendit. Unde & in alio loco de viris sanctis scriptura commemorat, Hi sunt, qui venerunt de calore domus patris Rechab. Et Dominus noster in Evangelio: Ignem, inquit, veni mittere in terram, & quam volo ut ardeat? Qui in Discipulorum corda fuccenfus, cogebat eos dicere: Nonne cor nostrum ardens erat in nobis, dum loqueretur in via, & aperiret nobis Scripturas?

Quorsum hæc tam longo repetita principio? Ne à me quæras pueriles declamationes, sententiarum

flosculos,

flosculos, verborum lenocinia, & per fines capitulos rum fingulorum acuta quadam breviterque conclus fa, que plausus & clamores excitent audientium. Amplexetur me modo sapientia; & Abisag nostra. que numquam senescit, in meo requiescat sinu. Impolluta enim est, virginitatisque perpetuz, & que in similitudinem Mariæ, quum quotidie generet. semperque parturiat, incorrupta est. Hinc reor dixisse & Apostolum, spiritu ferventes ; & in Evangelio Dominum prædicasse, quòd in fine mundi, quando juxta Prophetam Zachariam stultus pastor esse coperit, sapientia decrescente refrigescet charitas multorum. Audi igitur, ut beatus Cyprianus ait, non diserta, sed fortia. Audi fratrem collegio, patrem fenio, qui te ab incunabilis fidei usque ad perfecham ducat atatem : & per fingulos gradus vivendi pracepta constituens, in te cateros erudiat. Scio quidem ab avunculo tuo beato Heliodoro, qui nunc Pontifex Christi est, te & didicisse que sancta sunt. & quotidie discere; normamque vitæ ejus exemplum habere virtutum. Sed & nostra qualiacunque funt suscipe, & libellum hunc libello illius copularo, ut quum ille te Monachum erudierit, hic Clericum doceat effe perfectum.

Igitur Clericus, qui Christi servit Ecclesia, interpretetur primò vocabulum suum, & nominis definitione prolata, nitatur esse quod dicitur. Si enim Cleros Gracè, sors Latinè appellatur: propterea vocantur Clerici, vel quia de sorte sunt Domini, vel quia ipse Dominus sors, id est, pars, Clericorum est. Qui autem vel ipse pars Domini est, vel Dominum partem habet, talem se exhibere debet, ut & ipse possideat Dominum, & possideatur à Domino. Qui Dominum possidet, & cum Propheta dicit, Pars man Dominus, nihil extra Dominum habere potest. Quòd si quippiam aliud habuerit prater Dominum, pars eius

eius non erit Dominus. Verbi gratia: Si aurum, fi argentum, si possessiones, si variam supellectilem: cum istis partibus Dominus pars eius fieri non dignabitur. Si autem ego pars Domini sum & funiculus hæreditatis ejus: nec accipio partem inter cæteras tribus, sed quasi Levita & Sacerdos vivo de decimis, & altari ferviens altaris oblatione fustentor: habens victum & vestitum his contentus ero, & nudam crucem nudus seguar. Obsecro itaque te. & repetens iterum iterumque monebo, ne officium Clericatus genus antiquæ militiæ putes: id eft. ne lucra fæculi in Christi quæras militia; ne plus habeas, quam quando Clericus esse cœpisti; & dicatur tibi, Cleri eorum non proderunt eis. d Menfulam tuam Pauperes & peregrini, & cum illis Christus conviva noverit. Negotiatorem Clericum, & ex inope divitem, ex ignobili gloriosum, quasi quamdam pestem suge. Corrumpunt mores bonos confabulationes pessimæ. Tu aurum contemnis, alius diligit: tu calcas opes, ille fectatur: tibi cordi est silentium, mansuetudo, secretum; illi verbositas, e attrita frons, fora placent & platex, ac medicorum tabernæ. In tanta morum discordia quæ potest esse concordia? Hospitiolum tuum, aut rarò, aut numquam

e Hic quoque addunt nonnulla, legentes : attrita frons, cui

nundinæ, fora placent, &c.

d Editi post verba proderunt eis, retinent additamentum sequens : Nonnulli enim sunt ditiores Monachi, quam fuerant seculares : & Clerici, qui possident opes sub Christo paupere, quas sub locuplete & fallace diabolo non habuerant : ut suspiret eos Ecclesia divites, quos mundus tenuit ante mendicos. Nihil simile legimus in MSS. Codicibus viginti, nisi tantum in MS. veteri Codice Colbertinæ Bibliothecæ, num. 635. qui habet additamentum, non intra contextum, sed in margine inferiori, nec prima manu; unde potuit in recentiora Exemplaria, & inde in editos libros derivari. Desumptum est autem ex Epistola consequenti.

numquam mulierum pedes terant. Omnes puellas & virgines Christi, aut æqualiter ignora, aut æqualiter dilige. Ne sub eodem tecto mansites : nec in præterita castitate confidas. Nec David sanctior, nec Salomone potes effe sapientior. Memento semper, quod paradifi colonum de possessione sua mulier ejecerit. Ægrotanti tibi quilibet sanctus frater assistat, & germana, vel mater, aut probatæ quælibet apud omnes sidei. Quòd si hujuscemodi non fuerint consanguinitatis castimoniaque persona, multas anus nutrit Ecclesia, quæ & officium præbeant, & beneficium accipiant ministrando; ut infirmitas quoque tua fructum habeat eleemosynæ. Scio quosdam convaluisse corpore, & animo ægrotare cœpisse. Periculose tibi ministrat, cujus vultum frequenter attendis. Si propter officium Clericatus, aut vidua à te visitatur, aut virgo, numquam domum solus introeas. Tales habeto socios, quorum contubernio non infameris. Si Lector, si Acoluthus, si Pfaltes te sequitur, non ornentur veste, sed moribus : nec calamistro crispent comas, sed pudicitiam habitu polliceantur. Solus cum fola, secreto & absque arbitro vel teste, non sedeas. Si familiarius est aliquid loquendum, habet nutricem, majorem domus, virginem, viduam, vel maritatam: non est tam inhumana, ut nullum præter te habeat, eui se audeat credere. Caveto omnes suspiciones, & quidquid probabiliter fingi potest, ne fingatur, ante devita. Crebra munuscula, & sudariola, & fasciolas, & vestes ori applicitas, ac degustatos cibos, blandasque & dulces litterulas, sanctus amor non habet. Mel meum, lumen meum, meum desiderium, omnes delicias, & lepôres, & risu dignas urbanitates, & cæteras ineptias amatorum, in Comædiis erubescimus, in sæculi hominibus detestamur: quanto magis in Monachis & in Clericis, quorum

quorum & Sacerdotium proposito, & propositum ornatur Sacerdotio? Nec hoc dico, quòd aut in te, aut in sanctis viris ista formidem; sed quòd in omni proposito, in omni gradu & sexu, & boni & mali reperiantur: malorumque condemnatio laus bono-

rum fit.

Pudet dicere, sacerdotes idolorum, mimi, & auriga, & scorta, hareditates capiunt. Solis Clericis & Monachis hoc lege prohibetur: & prohibetur non à persecutoribus, sed à principibus Christianis. Nec de lege conqueror; sed doleo cur meruerimus hanc legem. Cauterium bonum est; sed quo mihi vulnus, ut indigeam cauterio? Provida severaque legis cautio, & tamen nec sic refrenatur avaritia. Per sidei commissa legibus illudimus; & quasi majora sint Imperatorum scita, quam Christi, leges timemus, Evangelia contemnimus. Sit hæres, sed mater filiorum, id est, gregis sui Ecclesia, quæ illos genuit, nutrivit & pavit. Quid nos inferimus inter matrem & liberos? Gloria Episcopi est pauperum finopia providere. Ignominia omnium Sacerdotum est propriis studere divitiis. Natus in paupere domo, & in tugurio rusticano, qui vix milio & cibario pane rugientem faturare ventrem poteram, nunc similam & mella fastidio. Novi & genera & nomina piscium; in quo littore concha lecta sit, calleo: faporibus avium discerno provincias; & ciborum preciosorum me raritas, ac novissimè damna ipsa delectant. Audio præterea in senes, & anus absque liberis, quorumdam turpe servitium. Ipsi apponunt matulam, obsident lectum, purulentiam stomachi & phlegmata pulmonis manu propria fuscipiunt. Pavent ad introitum medici, trementibusque N 2 labiis.

f Duodecim vel quindecim MSS. Codices legunt cum Erafmo, pauperum opibus providere.

labiis, an commodius habeant, sciscitantur; & si paululum senex vegetior suerit, periclitantur; simulataque lætitia mens intrinsecus avara torquetur. Timent enim, ne perdant ministerium: & vivacem senem Mathusalæ annis comparant. O quanta apud Deum merces, si in præsenti precium non sperarint? Quantis sudoribus hæreditas cassa expetitur? Minori labore margaritum Christi emi

poterat.

Divinas Scripturas sæpius lege, imò numquam de manibus tuis facra lectio deponatur. Difce quod doceas: obtine eum qui secundum doctrinam est, sidelem sermonem; ut possis exhortari in doctrina sana, & contradicentes revincere. Permane in his quæ didicisti, & credita sunt tibi; sciens à quo didiceris: Paratus semper ad satisfactionem omni poscenti te rationem de ea que in te est spe & fide. Non confundant opera tua sermonem tuum: ne quum in Ecclefia loqueris, tacitus quilibet respondeat, cur ergo hæc quæ dicis, ipse non facis? Delicatus magister est, qui pleno ventre de jeiuniis disputat. Accusare avaritiam & latro pocest. Sacerdotis Christi os, mens, manusque concordent. Esto subjectus Pontifici tuo, & quasi anima parentem suscipe. Amare filiorum, timere servorum est. Si pater sum, inquit, ubi est bonor meus? Si Dominus ego sum, ubi est timor meus? Plura tibi in eodem viro observanda sunt nomina: Monachus Pontifex. avunculus tuus, qui te jam in omnibus quæ sancta funt, docuit. Illud etiam dico, quod Episcopi Sacerdotes se esse noverint, non dominos: honorent Clericos quafi Clericos, ut & ipsis à Clericis, quasi Episcopis, honor deferatur. 8 Scitum illud est oratoris

g Nomen Domitii retinent omnes MSS. Codices: illud tamen L. Grasso tribuunt Cicero, Valer. Maxim. & Fabius lib. 6. cap. 3.

zenus.

Domitii: "Cur ego te, inquit, habeam ut principem; quum tu me non habeas ut senatorem? Quod Aaron & filios ejus, hoc esse Episcopum & Presbyteros noverimus. Unus Dominus, unum Templum, unum sit etiam ministerium. Recordemur semper, quid Apostolus Petrus præcipiat Sacerdotibus: Pascite eum qui in vobus est gregem Domini, providentes non coacte, sed spontanee secundum Deum: neque ut turpis lucri gratia, sed voluntarie: neque ut dominantes in clerum, sed forma facti gregi ex animo: at quum apparuerit princeps pastorum, percipiatis immarcessibilem gloria coronam. Pessima consuetudinis est in quibusdam Ecclesiis, tacere Presbyteros, & prasentibus Episcopis non loqui; quafi aut invideant, aut non dignentur audire. Et si alii, inquit Apostolus Paulus, fuerit revelatum sedenti ; prior taceat. Potestis enim per fingulos prophetare, ut omnes discant, & omnes consolentur: & spiritus Prophetarum prophetes subjectus eft. Non enim est dissensionis Deus, sed pacis. Gloria patris est filius sapiens. Gaudeat Episcopus judicio suo, quum tales Christo elegerit Sacerdotes.

Docente te in Ecclesia, non clamor populi, sed gemitus suscitetur. Lachrymæ auditorum laudes tuæ sint. Sermo Presbyteri Scripturarum lectione conditus sit. Nolo te declamatorem esse, & rabulam, garrulumque sine ratione; sed mysteriorum peritum, & sacramentorum Dei tui eruditissimum. Verba volvere, & celeritate dicendi apud imperitum vulgus admirationem sui facere, indoctorum hominum est. Attrita frons interpretatur sæpe quod nescit: & quum aliis persuaserit, sibi quoque usurpat scientiam. Præceptor quondam meus Gregorius Nazian-

Illud Crassi: Ego te Consulem putem, quum tu me non putes esse Senatorem? De Domitio vide Eusebium in Chronicis, anno Domini 3lvi. & Fabium lib. 12. cap. 11.

zenus, rogatus à me ut exponeret, quid sibi vellet in Luca sabbathum Swreesmown, id est, secundo-primum, eleganter lust, docebo te, inquiens, super hac re in Ecclesia: in qua mihi omni populo acclamante, cogeris invitus scire quod nescis; aut certe, si solus tacueris, folus ab omnibus stultitiæ condemnaberis. Nihil tam facile, quam vilem plebeculam & indoctam concionem linguæ volubilitate decipere, quæ quidquid non intelligit, plus miratur. M. Tullius (in quem pulcherrimum illud elogium est, "Demo-"sthenes tibi præripuit, ne esses primus Orator: tu "illi, ne folus) in Oratione pro Quinto h Gallio, quid de favore vulgi, & de imperitis concionatoribus loquatur, attende: ne his fraudibus ludaris. Loquor enim, quæ sum ipse nuper expertus. Unus quidam Poëta, nominatus homo, perlitteratus, cujus sunt illa colloquia Poëtarum ac Philosophorum, quum facit Euripedem & Menandrum inter se, & alio loco Socratem atque Epicurum disserentes, quorum ætates non annis, sed sæculis scimus esse disjunctas, quantos is plausus & clamores movet? Multos enim condiscipulos habet in theatro, qui simul litteras non didicerunt.

Vestes pullas æque devita ut candidas. Ornatus ut fordes pari modo fugiendæ funt; quia alterum delicias, alterum gloriam redolet. Non absque ami-&u lineo incedere, sed precium vestium linearum non habere, laudabile est. Alioquin ridiculum & plenum dedecoris est, referto marsupio, quòd sudarium orariumque non habeas, gloriari. Sunt qui pauperibus paulum tribuunt, ut amplius accipiant; & sub prætextu eleemosynæ quærunt divitias, quæ

magis

b Pro Gallio quidem MSS. legunt Gallo; sed vetustiores retinent. Gallium.

magis venatio appellanda eff, quam eleemofynæ genus. Sic bestix, sic aves, sic capiuntur & pisces. Modica in hamo esca ponitur, ut matronarum in eo sacculi protrahantur. Sciat Episcopus, cui commissa est Ecclesia, quem dispensationi pauperum curaque præficiat. Melius est non habere quod tribuam, quam impudenter petere quod recondam. Sed & genus arrogantiæ eft, clementiorem te velle videri, quam Pontifex Christi est. Non omnia posfumus omnes. Alius in Ecclefia oculus est, alius lingua, alius manus, alius pes, auris, venter, & cætera. Lege Pauli Epistolam ad Corinthios: quomodo diversa membra unum corpus efficiunt. Nec rusticus tamen & simplex frater ideo se sanctum putet, si nihil noverit: nec peritus & eloquens lingua æstimet fanctitatem. Multoque melius est è duobus imperfectis, rusticitatem habere sanctam, quam elo-

quentiam peccatricem.

Multi ædificant parietes, & columnas Ecclesiæ fubstruunt, marmora nitent, auro splendent laquearia, gemmis altare distinguitur, & ministrorum Christi nulla electio est. Neque verò mihi aliquis opponat dives in Judza Templum, mensam, lucernas, thuribula, patellas, scyphos, mortariola, & catera ex auro fabrefacta. Tunc hæc probabantur à Domino, quando Sacerdotes hostias immolabant, & fanguis pecudum erat redemtio peccatorum. Quamquam hac omnia pracesserint in figura: Scripta sunt autem propter nos, in quos fines seculorum devenerunt. Nunc verò quum paupertatem domus sux pauper Dominus dedicarit, cogitemus crucem ejus, & divitias lutum putabimus. Quid miramur, quod Christus vocat iniquum mammona? Quid suspicimus & amamus, quod Petrus fe non habere gloriosè testatur? Alioquin, si tantum litteram sequimur, & in auro atque divitiis simplex nos delectat historia. NA

historia, cum auro observemus & catera. Ducant Pontifices Christi uxores virgines. Quamvis bonæ mentis sit, qui cicatricem habuerit, & deformis est, privetur Sacerdotio. Lepra corporis animæ vitiis præferatur. Crescamus, & multiplicemur, & repleamus terram. Nec immolemus agnum, nec mysticum Pascha celebremus, quia hæc absque Templo fieri Lege prohibentur. Figamus septimo mense tabernaculum, & folemne jejunium buccina concrepemus. Quòd si hæc omnia, spiritualibus spiritualia comparantes, scientesque cum Paulo, quòd lex spiritualis eft, & David verba cantantis, Revela oculos meos, & considerabo mirabilia de lege tua, sic intelligimus, ut Dominus quoque noster intellexit, & interpretatus est sabbathum: aut aurum repudiemus cum cæteris superstitionibus Judeorum; aut, si aurum placet, placeant & Judzi, quos cum auro aut probare nobis necesse est, aut damnare.

Convivia tibi vitanda funt sæcularium, & maximè eorum qui honoribus tument. Turpe est ante fores Sacerdotis Christi crucifixi & pauperis, & qui cibo quoque vescebatur alteno, lictores consulum & milites excubare, judicemque provinciæ melius apud te prandere, quàm in palatio. Quòd si obtenderis te facere hæc, ut roges pro miseris atque subjectis, judex sæculi plus descret Clerico continenti, quam diviti; & magis sanctitatem tuam venerabitur, quam opes. Aut si talis est, qui non audiat Clericos pro quibuslibet tribulatis, nisi inter phialas, libenter carebo hujuscemodi beneficio; & Christum rogabo pro judice, qui magis & citius subvenire potest, quam judex. Melius enim est confidere in Domino, quam considere in bomine. Melius est sperare

in Domino, quam sperare in principibus.

Numquam vinum redoleas, ne audias illud Philo-Sophi: "Hoc non est osculum porrigere, sed vinum propinare. Vinolentos Sacerdotes & Apostolus damnat, & vetus lex prohibet. Qui altario deserviunt. vinum & ficeram non bibant. Sicera Hebrzo fermone omnius potio nuncupatur, que inebriare potest; sive illa quæ frumento conficitur; sive pomorum succo, aut quum favi decoquuntur in dulcem & barbaram potionem; aut palmarum fructus exprimuntur in liquorem, coctisque frugibus aqua pinguior coloratur. Quidquid inebriat, & starum mentis evertit, fuge similiter ut vinum. Nec hoc dico, quod Dei à nobis creatura damnetur (Siguidem & Dominus vini potator est appellatus: & Timotheo dolenti stomachum modica vini sorbitio relaxata est) sed modum pro ætatis & valetudinis & corporum qualitate exigimus in potando. Quòd si absque vino ardeo adolescentia, & inflammor calore fanguinis, & fucculento validoque fum corpore, libenter carebo poculo, in quo suspicio veneni est. Pulchrè dicitur apud Græcos, & nescio an apud nos zque resonet: Pinguis venter non gignit senfum tenuem.

Tantum tibi jejuniorum modum impone, quantum ferre potes. Sint tibi pura, casta, simplicia, moderata, & non superstitiosa jejunia. Quid prodest oleo non vesci, & molestias quasdam difficultatesque ciborum quærere, carycas, piper, nuces, palmarum fructus, fimilam, mel, pistacia? Tota hortorum cultura vexatur, ut cibario non vescamur pane; & dum delicias fectamur, jà regno cœlorum retrahimur. Audio præterea quosdam, contra rerum hominumque naturam, aquam non bibere, nec vesci pane; sed sorbitiunculas delicatas, & contrita olera, betarumque succum, non calice sorbere, sed concha. Proh pudor! non erubescimus istiusmodi ineptiis; nec tædet superstitionis? Insuper etiam famam abstinentiæ in deliciis quærimus. fimum

fimum jejunium est aqua & panis. Sed quia gloriam non haber, & omnes pane & aqua vivimus, quasi publicum & commune jejunium non puratur.

Cave ne hominum rumusculos aucuperis: ne in offensam Dei populorum laudem commutes. Si adbuc, inquit Apostolus, bominibus placerem, Christi servus non essem. Desiit placere hominibus, & servus factus est Christi. Per bonam famam & malam, à dextris & à finistris, Christi miles graditur : nec laude extollitur, nec vituperatione frangitur. Non divitiis tumet, non contrahitur paupertate; & læta contemnit & triftia. Per diem sol non urit eum, neque luna per noctem. Nolo te orare in angulis platearum, ne rectum iter precum tuarum frangat aura popularis, Nolo te dilatare fimbrias, & oftentui habere phylacteria; & conscientia repugnante pharisaica ambitione circumdari. Quanto melius erat hæc non in corpore, sed in corde gestare; & Deum habere fautorem, non aspectus hominum? Inde pendet Evangelium: k inde Crux & Prophetæ; five facra Apostolica doctrina. Melius est enim hac omnia

i Hujus contextûs ordo est omnino præposterus in omnibus. ferè Codicibus MSS. nam in illis legimus: Et conscientia repugnante, pharisaica ambitione circumdari. Inde pendet Evangelium, inde Crux & Prophetæ. Fidelis mecum Lector intelligis quid taccam, & quid magis tacendo loquar. Tot regulæ, quot species gloriarum. Quanto melius erat hæc non in corpore, sed in corde gestare; Dominum

habere fautorem, non aspectus hominum. Vis scire, &c.

k In editis libris Erasmi & Mariani, inde Lex & Propheta; sed falsò, nam omnes MSS. nostri, id est, plus viginti : retinent vocem Crux. Quod verbum fensui hujus loci congruit, ubi quæstio est de Evangelio sive Apostolica doctrina, ut ipse Hieronymus interpretatur. Deinde in fimbriis & phylacteriis Sacerdotum potuit imago Crucis Dominicæ repræfentari: quare legendum optimo sensu: Inde pendet Evangelium: inde Crux & Propheta, sive sacra Apostolica doctrina, que tota est de Cruce Domini.

in mente portare, quam in corpore. Fidelis mecum Lector intelligis quid taceam, & quid magis racendo loquar. Tot te regulæ, quot species gloriarum vanarum percurrant. Vis scire quales Dominus quærat ornatus? Habeto prudentiam, justitiam, temperantiam, fortitudinem. His cœli plagis includere; hæc te quadriga, velut aurigam Christi, ad metam concitum ferat. Nihil hoc monili preciosius; nihil hæc gemmarum varietate distinctius. Ex omni parte decoraris, cingeris, atque protegeris; & ornamento tibi sunt & tutamini; gemmæ vertuntur in scuta.

Cave quoque, ne aut linguam aut aures habeas prurientes; id est, ne aut ipse aliis detrahas, aut alios audias detrahentes. Sedens, inquit, adversus fratrem tuum loquebaris, & adversus filium matris tuæ ponebas scandalum: hæc fecisti & tacui. Existimasti inique, quod ero tui similis; arguam te & statuam contra faciem tuam. Parce à detractione lingua, custodi sermones tuos: & scito quia per cuncta, quæ de aliis loqueris, tua conscientia judicaris; & in his ipse deprehenderis, quæ in aliis arguebas. Neque vero illa justa est excusatio, Referentibus aliis injuriam facere non possum. Nemo invito auditorilibenter refert. Sagitta in lapidem numquam figitur, interdum refiliens percutit dirigentem. Discat detractor, dum te videt non libenter audire, non facile detrahere. Cum detractoribus, ait Salomon, ne miscearis, quoniam repente veniet perditio eorum, & ruinam utriusque quis novit? tam videlicet ejus qui derrahit, quam illius qui aurem accommodat detrahenti.

Officii tui est visitare languentes, nosse domos matronarum, ac liberos earum, & nobilium virorum custodire secreta. Officii tui sit, non solum oculos castos servare, sed & linguam. Numquam de formis mulierum disputes; nec quid agatur in alia,

domus

aumob

domus alia per te noverit. Hippocrates adjurat difcipulos suos, antequam doceat; & in verba sua jurare compellit: extorquet sacramento silentium; sermonem, incessum, habitum, moresque præscribit. Quanto magis nos, quibus animarum medicinæ commissa est, omnium Christianorum domos debemus amare quasi proprias? Consolatores potius nos in mæroribus suis, quam convivas in prosperis noverint. Facile contemnitur Clericus, qui sæpe

vocatus ad prandium ire non recufat.

Numquam petentes, raro accipiamus rogati. Beatius enim est magis dare quam accipere. Nescio enim quo modo etiam ipse qui deprecatur ut tribuat, quum acceperis, viliorem te judicat : & mirum in modum, si eum rogantem contemseris, plus te posterius veneratur. Prædicator continentiæ nuptias ne conciliet. Qui Apostolum legit, superest, ut qui habent uxores, sic sint, quasi non habeant; cur virginem cogit ut nubat? Qui de monogamia Sacerdos est, quare viduam hortatur ut digama fit? Procuratores & dispensarores domorum alienarum atque villarum. quomodo possunt esse Clerici, qui proprias jubentur contemnere facultates? Amico quippiam rapere, furtum est: Ecclesiam fraudare, sacrilegium est. Accepisse quod pauperibus erogandum est, & esurientibus plurimis; vel cautum esse velle, vel timidum, aut (quod apertissimi sceleris est) aliquid inde subtrahere, omnium prædonum crudelitatem superat. Ego fame torqueor, & tu judicas quantum ventri meo satis sit? Aut divide statim quod acceperis: aut si timidus dispensator es, dimitte largitorem, ut sua ipsa distribuat. Nolo sub occasione mea facculus tuus plenus sit. Nemo me melius mea servare potest. Optimus dispensator est, qui sibi nihil reservat.

Coëgisti me, Nepotiane charissime, lapidato jam virginitatis libello, quem fanctæ Eustochio Romæ scripseram, post annos decem rursus Bethleem ora reserare, & confodiendum me linguis omnium prodere. Aut enim nihil scribendum fuit. ne hominum judicium subiremus, quod tu facere prohibuisti: aut scribentes nosse cunctorum adverfum nos maledicorum tela torquenda. Quos obsecro ut quiescant, & definant maledicere. Non enim ut adversariis, sed ut amicis scripsimus. Nec invecti fumus in eos qui peccant, sed ne peccent monuimus. Neque in illos tantum; sed & in nosmetipsos feveri judices fuimus. Volentesque festucam de oculo alterius tollere, nostram prius trabem ejecimus. Nullum læsi; nullius nomen saltem descriptione signatum est. Neminem specialiter meus sermo pulsavit. Generalis de vitiis disputatio est. Qui mihi irasci voluerit, ipse de se quòd talis sit, consitebitur.

AN

AN

ACCOUNT

OF THE

BOOKS

Referr'd to in the foregoing

DIRECTIONS.

I Shall divide them into Three Classes, for a Reason which will presently discover it self.

1. Those that relate to the Duty of the Clergy, mentioned p. 2. of which some one or more ought by all means to be seriously perused, are

D. Chry (oftomus de Sacerdotio.

D. Gregorii Nazianzeni Apologetica Oratio.

These two Pieces may be found amongst their respective Works, in Greek and Latin. But there is a Greek and Latin Edition of them both together, printed at Cambridge in Octavo in 1712. With preliminary Dissertations by Mr. Hughes, and also with the Notes of Mr. Hughes on St. Chrysostom, and Mr. Thirlby on St. Gregory Nazianzen.

D. Hieronymi Epistola ad Nepotianum. It is printed

in these Papers.

Gregorius Magnus, P. de Cura Pastorali. 'Tis printed amongst his Works. But it has been also printed alone several times. The best of those Editions, that I know of, is in Octavo, Lond. 1629.

Bishop Burnet's Pastoral Care. It has been printed three times. In the last Edition there are some Additions. It may be convenient for the Student to sorbear reading the late Presace,

as being forein to his present Design.
Mr. Herbert's Country Parson. Any Edition will

serve.

Mr. Dodwell's first Letter of Advice. That Gentleman published Two of them: But I propose the reading of only the First. Any Edition will serve.

I take it for granted, that the Student is furnished with our Church's Offices of Ordination.

2. Those that contain positive, dogmatical and controversial Divinity, and are recommended and referred to from p. 9. to p. 22. are

Dr. Clarke's Demonstration of the Being and Attributes

of God.

ligations of Natural Religion, and the Truth and Cer-

tainty of the Christian Revelation.

These Two Books are commonly called Dr. Clarke's Boyle's Lectures. Each of them has been three times printed. In the Third Edition they are joined together in One Volume. There are some Alterations made in the Third Edition, and it has been reduced to a smaller Bulk

Bulk and Price: But yet I should rather prefer the First or Second Edition.

Mr. Hoadly's Reasonableness of Conformity.

Any Edition will ferve. The Third, in which all of them are printed together, is the

cheapest.

Dr. Jenkin's Reasonableness and Certainty of the Christian Religion. The best Edition is in Two Vo-

lumes in Octavo, Lond. 1708.

Mr. Nelson's Companion for the Festivals and Fasts of the Church. This Book has often received new Additions. There is little or no Alteration in several of the late ones. The Eighth was

publish'd a few Months fince.

Bishop Pearson on the Creed. I believe the Author never made any Additions or Alterations since the Third Edition, which was printed in 1669. The Ninth Edition has a Table of the Texts explained, and an Alphabetical Index of the most material Heads.

Mr. Plaifere's Appello Evangelium for the true Do-Etrine of the Divine Predestination, concorded with the Orthodox Dostrin of God's Free Grace, and Man's Free Will, in Ostavo, Lond. 1652. I know of

no other Edition.

Bishop Wake's Commentary on the Church Catechism.

The Third Edition is improved.

Dr. Whithy's Paraphrase with Annotations on the New Testament, in Two Volumes. The Third Edition is the most improved.

The Two general Systems, written by Foreiners, and pretty often quoted, are

Fr.

Fr. Turretini Institutio Theologiæ Elenchticæ. This, with some other Tracts, is printed in Four Volumes in Quarto, Lugd. Bat. 1696.

Ph. à Limborch Theologia Christiana. I know no

Difference between the Folio Editions.

As for my own Papers, mentioned p. 19, 20, 21, 22. 'tis no great matter what Editions are used.

3. The Casuistical and Practical Writers, referred to p. 22, 23. are

Dr. Barrow's English Works. Either of the Folio

Editions will ferve.

Dr. Hammond's Practical Catechism. 'Tis in the First Volume of his Works. Tho' an Octavo Edition will serve as well.

Mr. Kettlewell's Measures of Obedience.

--- of the Sacrament.

These Two Books have received Additions. So that any Edition since the Time of his Death, which was on April 12. 1695. contains (I presume) all that he left.

think it never came to a Second Edition.

Bishop Sanderson's Cases of Conscience.

----de Obligatione Conscientiæ. ----de Juramenti Promissorii Obligatione.

Any Edition will ferve.

Dean Stanbope's Christian's Pattern, being his Translation of Thomas à Kempu's Book de Imitatione Christi. I take the later Editions to be better than the former ones.

Arch-Bishop Tillotson's Sermons published in his

Life time, either in Folio or Octavo.

The Works of the Author of the Whole Duty of Man, either in Folio or in Octavo.

'Twill now be easy for the Student to give a near Guess at the Time which 'twill cost him to go through the Method prescribed in the foregoing Directions for Studying a General System or Body of Divinity.

The Books relating to the Duty of the Clergy are Preparatory; and consequently what Time is spent in the Perusal of them, must not be reckon-

ed.

The Third Sort, to which also he may add Mr. Nelson's Book, are supposed to employ him on those Days, which are spent in God's more immediate Service, viz. the Lord's Days, &c. And the Method proposed p. 22, 23. is manifestly such, that he needs not fear being over burden'd in the Prosecution of it.

But the principal Question is, what Time the Perusal of the Second Sort will cost him, if he follows the Directions I have given. In order to his Satisfaction I observe, that all the Books are to be read either quite or almost through, except Dr. Whithy's Annotations, and the Systems of Turretin and Limborch; and I shall subjoin a Table, whereby 'twill appear, how much of each of these Three Books is to be read.

Dr. WHITBY'S First Volume of Annotations.

Prefatory Di the Four G	fo in the foregoing I fourfe concerning ofpels, Matth. 26. Mark, St. Luke, and	3=5	195 Pag. 10 16
St. John,	Residential private pr	7 2 2 0	10
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9	13	2	16
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Upon the Whole, about 127 Folio Pages of Dr. Whithy, about 264 Quarto Pages of Turretin, and about 142 Folio Pages of Limborch, are referred to. So that the Reader may now give a very near Guess, what time 'twill cost him to go through a General System or Body of Divinity according to the Method prescrib'd. Every particular Man is best able to judge of his own Abilities and Leisure: but surely no Man can think, I have proposed an overgreat and unreasonable Task.

The END.

only on although or



ERRATA.

PAGE 29. line 20. read very Man. p. 59. l. 22. read ex ipsius.
p. 8 6. read yea or but rather. p. 110. l. 24. read of the first.
Some few others are not worth noting.

BOOKS Written by the Reverend Mr. Bennet, and Printed for James Knapton, at the Crown in St. Paul's Church-Tard.

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course. The Fifth Edition.

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tion of Quakerism. pr. 3 d, or 20 s. a 100.

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blish'd Church. The Second Edition.

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